AN
Hiſtorical Character
RELATING TO
The *holy* and *exemplary* LIFE
OF THE
Right HONOURABLE the Lady
ELISABETH HASTINGS:

To which are added

I. One of the CODICILS of her laſt WILL, *ſetting forth her* DEVISE *of Lands to the* PROVOST *and* SCHOLARS *of* QUEEN'S COLLEGE *in* OXFORD, *for the Intereſt of twelve* NORTHERN SCHOOLS.

II. Some Obſervations reſulting therefrom.

III. A Schedule of her other PERPETUAL CHARITIES; with the principal RULES for their Adminiſtration.

By THOMAS BARNARD, *M. A.*
Maſter of the FREE-SCHOOL *in* LEEDES.

——— *ſervetur ad imum*
Qualis ab incepto proceſſerit. — HOR.

LEEDES:
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W. Musgrave.

BRITISH MUSEUM

To the

The Right Honourable

Francis Lord *Haſtings.*

My Lord!

I Have preſumed to make Choice of your Lordſhip for the Patron of

of my little Book; correſponding therein with the Lady, the Subject of it, who made Choice of you for the Inheritor of great Part of her Eſtate.

WHAT I have writ, is

is not, I confeſs, cal-
culated for your im-
mediate Uſe, and Ser-
vice; becauſe of the
early Bloom of Life
you are yet in; nor
ought I, for that Rea-
ſon, promiſe my ſelf
much Fruit from it,
till your Self, in pro-

per Maturity, ſhall fix your Abode at *Ledſtone*, and be upon the very Spot, where all the great Things, that I have reported, were tranſacted and known; where Lady *Betty* hallowed one Place by her private another

another by her pub-
lic Devotions; where,
in her Drawing-
Room, ſhe maintain-
ed a viſible Preemi-
nence over the high-
eſt, and fineſt of her
Sex; or elſewhere
caſt Herſelf upon a
Level with the low-

eſt and meaneſt of them; where, without Doors, in one verdant Receſs, finding, and adoring her Creator in all Things, ſhe received the early Approches of the Sun; in another attended upon his Going down. It

It will be in that Period of Time, after your Lordſhip has been faſhioned to the Genius of *Weſtminſter-School*, and come from it adorned with all its ſplendid Erudition; after the ſeverer Studies of Phi-

loſophy; after much Acquaintance with our Hiſtory, Government, Politics and Laws; it will be I ſay, after all this, that the Preſent now made you, will, I promiſe my ſelf, obtain, as its moſt favourable Acceptance,

ceptance, ſo likewiſe its fulleſt Succeſs.

AND, my Lord! when the little Book ſhall have the Honour to be opened by your Lordſhip upon the Place, where ſo many of the Things in it

ſprung and grew up, neglect it then if you pleaſe, and be unmindful of her Ladyſhip's ſuperior Virtues if you can; and not only of Hers, but of many others of your Race and Family; and add to the Greatneſs

Greatneſs of your Name, and Splendour of your Titles, what they added, *the conſtant Fear of the moſt high God——unlimitted Benevolence to your Fellow-Creatures — extended Services to all Conditions*

of Men—and for their Intereſts and your own, *an Example, in your own Perſon, of every Thing that is holy, great, and good.*

THEN ſhall this Kingdom, this Country, eſpecially this Part

Part of it, your own Portion and Allotment, rejoyce and be glad, becauſe of you; then will *Ledſtone* once again be the great Praiſe of the *Britiſh* Nation, the Loſs ſuſtained in your illuſtrious Aunt

be

be fully made up, and Herſelf, after having been moſt deeply lamented, continue only to be the laſting Object of Admiration.

BRITISH MUSEUM

I am, my Lord!

Your Lordſhip's moſt obedient, and moſt humble Servant,

THOMAS BARNARD.

THE PREFACE.

IT is very much to be wiſhed, that as Mankind has been carried out with very paſſionate Deſires, to have an adequate Repreſentation of the ſhining Virtues, the divine Graces, the ſingular Excellencies of this illuſtrious

illuſtrious Servant of God, whoſe Name and Character, pervades every Part of the following Pages, ſo that they would (ſeeing they are now ſet before them in ſome competent Degree and Meaſure) carefully tranſcribe them into their own Lives; which would be to honour her Ladyſhip's Memory indeed, and anſwer the principal End that ſhe had, by thus affording in Herſelf a finiſhed Pattern of Piety and Devotion; namely, the Glory of God, and the Enlargement of his Kingdom.

But if, as is much feared, and apprehended, it ſhall be the Fortune of this little Book only to be uſed to gratifie Curioſity, or for Matter of Entertainment, then will there no Fruit grow from it; and, with Reſpect to thoſe who ſhall ſo uſe it, her Ladyſhip has lived in vain, and the

Manner

Manner how ſhe has lived is now reported in vain.

Tho' what Entertainment any one can find in it that takes it up without ſome ſuch like Frame of Mind, and Diſpoſitions in Himſelf, or Purpoſes to attain them, as He will ſee did with Effect ſubſiſt in her Ladyſhip, I cannot imagine; for no Entertainment will it yield Him conſidered as a Compoſition, without much Study or Art, beſtowed upon it, and only fitted to ſerve the Intereſts of Truth, in relating the Facts, and Realities that are it it: On the contrary, if He is not quite dead in Treſpaſſes, and Sins, He will meet with nothing in it but cutting Reproaches, and ſelf-Condemnation; for He cannot but believe, or at leaſt vehemently ſuſpect, that He has an immortal Spirit within Him, which requires

ſome

ſome Care to be taken of it for the Eternity it will ſoon be placed in, and it will be very hard for Him to find any Warrant, or Security, that leſs Care will do for His *Salvation than what her Ladyſhip took for* Hers; *tho' this is ſaid under ſome Reſerves, and Limitations, ſtated, and explaned, hereafter.*

As for the Purpoſes of a remote Repentance, a Repentance poſtponed from Year to Year, (which may be the Caſe of many of my Readers, and even ſome of the better Sort) I have only this little to ſay of them; they may do, or not do, according as is the true, or falſe, Nature of them, and according as they paſs into full, or inſufficient Execution; but moſt unlikely are they to be of any Avail for thoſe, that perſiſt under the deceitful Flatteries of them; for as they

are

are not cherished, and entertained without some Sense of Religion, some Allowance and Approbation of its Truths, some Invitations and Fannings of God's Spirit; so to suffer them to lie on in a languid State and Remissness, and only in their first weak Principles, is a grievous Contempt and Abuse of God's Grace, and may justly place us in the Situation, of all others the most dangerous, and deplorable, that when we call upon Him He will not answer.

I have, above every Thing next to Truth and Fidelity, laboured after Plainness and Perspicuity; tho' after all the Provision that I could make for That, I do not expect in many Particulars to be understood by any Sort of Readers, save such as are in the Ways of God, in her Ladyship's Ways, in experimental Piety; for as to those that

are

are not ſo, let their Endowments of Nature be what they will, the Things of the Spirit of God (I ſpeak under the Authority of an Apoſtle) the natural Man, *whilſt He continues in ſuch State, receiveth not, but is utterly ſecluded from the Knowledge of.* 1 Cor. 2. 14.

The preſent broken Condition of Nature, will, in Matters pertaining to Religion, ſerve Him ſo far, as to enable Him to be an accurate Grammarian, an acute Critic, a copious Commentator, a great Engroſſer of the Sentiments of other Men; but call for his Senſe of ſome of the deep Things of God, ſuppoſe of St. Paul's *Meaning, where He places the very Life, and Eſſence of the Chriſtian Religion in being a* New Creature, *and you will hear Nothing in Return, that is clear, pertinent, and diſtinct;*

nct; nothing but what is interfering, and consistent with it self; nothing but what ould stifle the new Creature in its Birth d Infancy, and render it halt and cripled in l the Motions it should attempt to make.

It is expected, that as I have spoke very uch in her Ladyship's Praise, so that I ould clear Her of some Imputations, and t let her Sun go down, as some Men are illing it should, under the Diminution of r being in the Decays of Understand-g, *and under* Thraldom to Priests, *and iked in* strong Attachments *to a* new Set *Men amongst us called* Methodists.

Having every Capacity to speak to each these Things, I take upon me to declare, in superfluity enough, considering what I ve said elsewhere) that I was admitted

to

to her Ladyſhip's Preſence, and Converſa-
tion, frequently after the Beginning of he
laſt Illneſs, to the Time of her Death
that the firſt Time I ſaw Her after the Ex-
ciſion of her Breaſt, ſhe ſpoke with ſuch
Serenity of Mind, ſuch naked Simplicity
ſuch an heavenly Taſte of Things, ſuch
Solidity of Judgment, as I never hear
Woman ſpeak before, and held this bleſſe
State, Frame, and Temper of Mind t
her Death.

The Prieſts of God ſhe ever honoure
for the Sake of their Office, and for th
Sake of her and their great Maſter, whoſ
Service they had eſpouſed; but they had n
other Place, and Power with Her, than
as her Friends, and Counſellors; for al
her greater Deſigns, and Actions, had thei
Riſe from Herſelf, and in every Kind o
Thing

ing she judged for Herself: And if, by
bountiful, and over-flowing Hand that
e always carried, she shed her Favours
n some that might be thought less de-
ving, What of all that? if thereby she
d a Train for their Reformation in some
ings; or governed Herself by the Rules
he Gospel, which require us to do Good
o all Men; or was animated by the
ample of God Himself, who causeth his
to rise upon the Evil, and the Good.

The last Imputation may be removed thus;

Her Ladyship had been known quite
ughout the Kingdom to be an holy, de-
t, contrite, humble Woman, seeking
ve all Things the Kingdom of God and
Righteousness, living in the Contempt
of

*of the World, and having overcome a renounced all the hurtful Things that a in it for * many, many Years before M thodiſm had either Name or Being amon us: If this is thought to be a Part of M thodiſm, her Ladyſhip was a Methodiſt long Continuance; but whether it perta to Methodiſm or not, I dare venture call it a vital Part of Chriſtianity; a let every one beware how He neglects leſt He be found to make Shipwrack of whole Religion.*

This Conceſſion indeed may be truly m that the firſt Reports of the Ways, De rations, and Pretenſions of ſome yo Gentlemen at Oxford, *among whom M thodiſm firſt began, were very accept*

* See in the TATLER, No. 42. the Character of Her under the Name of Aſpaſia.

to her Ladyſhip; and ſhe hoped for much Good from them, nothing being avowed at the firſt, but true and ſound Religion, as the ſame lies in the Goſpel, and is profeſſed by the Church of England: *But when the Enemy came by Night, and ſowed Tares among the Wheat, her Ladyſhip (as appears from Minutes under her own Hand) was among the very foremoſt, who remonſtrated againſt any new Doctrines, any Innovations in Practiſe, any diſorderly Aſſemblies, any Alienations of the Minds of Men from their ſettled Miniſters; and by Herſelf, and thoſe ſhe engaged, made as early, and vigorous Oppoſition to every Exceſs and Wildneſs, and upon as orthodox Principles, as clear Wiſdom, as ſound Judgment, (ſo far as I have ſeen, and am able to judge) as any one whoſoever that had any Share or Participation in theſe Matters.*

I wish from my Heart I had now before me every other slanderous Abuse, that can possibly be cast upon her Ladyship's Name, fair white, and spotless, as it is, and will descend to Posterity, either by the Provision already made, or something better calculated for Duration, and Perpetuity.

BRITISH MUSEUM

AN HISTORICAL CHARACTER, &c.

Introduction.

IT is not to be wondered at, that this excellent Lady, who in her Life drew ſo much after Her the Admiration of the World, ſhould, ſince her Death, ſtir up ſo many Men, according to their reſpective Talents and Capacities,

ties, to celebrate her Name; for here the Divine, the Poet, and the Biographer, who all of them have been employed, or at leaſt all, I believe, will be, will ſooner find themſelves at a Loſs, in what Order to diſpoſe their Materials, and with what Luſtre and Beauty to ſet them off, than any Scantineſs, and Deficiency in their Subject, full, ample, arduous, and ſublime, as it truly is: Neither will they be in Danger of running into Rant, and Hyperbole, the Rocks that Writers of Panegyric are ſo often broke upon, if ſo be they contain themſelves within what ought to be ſaid of the moſt wiſe, moſt virtuous, moſt holy that, in theſe later Ages of Degeneracy, and Defection, have ſtood moſt diſtinguiſhed among the Daughters of Men.

UNDER

UNDER much Fearfulneſs of writing ſhort of the Dignity of my Subject, and Security, that I cannot go beyond it, I have placed myſelf among the Tributaries to her Ladyſhip's Fame, being indeed unprovided of many Qualifications that others have ſhown, or may ſhow hereafter; yet holding perhaps ſome Opportunities and Advantages that they were, or will be, removed from: Tho' after all, and notwithſtanding great Opportunities and Advantages, I juſtly expect to meet with the ſame Fate, as did the Maſters of the Pencil, none of whom could ever rightly take her Ladyſhip's Face, the Difficulty ariſing from their own Inabilities, (as one of them, Sir *Godfrey Kneller*, frankly owned of Himſelf) and likewiſe ariſing from the Nature of Things; for as no Hypocriſy

can counterfeit, ſo no Art can diſplay, the Light of the Eyes, the Majeſtic Air, the radiant Aſpect ever iſſuing and ſtreaming forth in Brightneſs and Luſtre from the Force, and Energy of inward Piety.

General Character.

THE Right Honourable the late Lady ELISABETH HASTINGS, was, by her Mother, grand Daughter of Sir JOHN LEWIS of *Ledſtone* in the County of *York* Baronet, one Moiety and more of whoſe very large Eſtate came to Her by Inheritance; and had for her Father, THEOPHILUS the ſeventh Earl of *Huntingdon*; and ſo was in lineal Deſcent from an Houſe and Family, ſhining in the Pages of all our Engliſh Hiſtory, and in every Age, down to the preſent, productive of great and illuſtrious

Names;

Names; ſome for Arms; ſome for Policy; ſome for the Arts of Peace; ſome for the Love of their Country; ſome for Learning; ſome for the right Uſe, and Conduct of Life; ſome for Devotion, and Eminency in Religion; all whoſe Virtues, ſo far as they were proper to be cultivated by her Sex, became united, and centered in her Ladyſhip, and tho' the Dignity of of her Birth, and her many eminent Progenitors made large Demands from Her of every Excellency, ſhe paid them all back, and held forth the Name of HASTINGS with Encreaſe of Luſtre to lateſt Poſterity; for never was any one more tender of the Honour of her Family, or in all Things better ſupported or carried it to greater Height.

THERE was a fine Dawn, and Twilight of her future Splendor, even in her moſt tender Years: A ſweetneſs of Countenance, ſomething in it great, and ſomething lowly, an ingenuous Temper, an Aptneſs of Underſtanding, a benevolent Spirit, a Flexibility of Nature, a tractable Will, a devout Frame, and an awful Senſe of Things pertaining to Piety were obſerved of Her in her firſt Departures out of Infancy; and the Remembrance of them tranſmitted down to faithful Relaters. No wonder then that ſhe made ſuch vigorous Shoots in whatſoever was great or good, having taken in the Seeds of them into a Soil exceedingly favourable by Nature, in the early Beginnings of Life, and providing for their Culture, and Nouriſhment with Dew from Heaven, till almoſt ſixty Years of Age. IT

IT is reported of ſome Rivers, which, plenteous in their Riſe and the firſt Eruption of their Waters, maintain Part of their Courſe with unſeen Uniformity under Ground; and afterwards appear again in full Affluence and Pride: Something like this has attended this excellent Lady —— let Mankind be content to know in general, that her Footſteps ſlipt not in the lubricous Parts of Life; that ſhe followed not the World in its vain and trifling Amuſements, and Things much worſe than them; but kept cloſe to her baptiſmal Vow, as ſhe was progreſſively taught, and underſtood, it.

THO' it muſt not be concealed that this fine Gold is not without ſome Allay: A young Lady, of leſs Severity of Man-

ners than Herſelf, invited Her once to an Entertainment over a Romance, and moſt dear did She pay for it: What evil Tinctures ſhe took from it I cannot tell; but this I can, that the Remembrance of it would now and then annoy her Spirit down into declining Life.

THE little elſe, after diligent Enquiry, that can be collected of Her, to be inſerted in this Place, is, that She affected Privacy and Retirement; and was much in her Cloſet in holy Employments; that in ſome Contraſts between the Earl her Father, and Lord HASTINGS her Brother, her Conduct was ſuch, that ſhe preſerved the Kindneſs and Affection of both; that after the Death of the former, and till the Death of the latter, ſhe would be doing great

Things

Things with her Fortune, when her Abilities were not ſo great.

HER Ladyſhip's active Life did moſt conſpicuouſly commence ſoon after the Death of her Brother by the whole Blood, the Right Honourable GEORGE Earl of *Huntingdon*, already mentioned under the Title of Lord HASTINGS; when her emanative Virtues ſhone out, by, what has often been in others the Extinction of Virtue, the Acceſſion of a large Fortune.

THEN it was that ſhe became known, and was obſerved, to be ſomewhat more than a Lady of great Beauty, and fine Accompliſhments; of Affability and eaſy Acceſs; of Condeſcenſion, and good Nature; of regular Motions in

Religion; for in theſe Things there is a Commonneſs, and a Mediocrity, but Her Aims were ſoon ſeen to be higher ſet, and no Attainments in Virtue, Goodneſs, and Piety would ſatisfie the ſtrong Bent of her Spirit after theſe Things, under every Degree that could be got.

IN Order to this, beſides the Stock of Wiſdom and Knowledge, that ſhe had laid in of Herſelf, and from the appointed Miniſters ſhe lived under, for the Encreaſe of it, ſhe joyned Herſelf to the Converſation of holy, and humble Men of Heart, Arch-Biſhop SHARP, Mr. NELSON, Dr. LUCAS, &c. the Lights of the Generation they lived in, and whoſe Names, and Writings, ſhed their Fragrancy, and Odours, far and wide,

wide, to the preſent Day. A Relation of her Correſpondence and Conferences with theſe Men, had there been Memorials of them preſerved, would have afforded Matter of the moſt uſeful Inſtruction; It is enough to ſet forth their Value by what the Writer of this has heard from her Ladyſhip, who would often felicitate Herſelf upon them, much above twenty Years after the lateſt of theſe Saints had his Admiſſion into Paradiſe.

How well ſhe followed the Footſteps of theſe great Men, what an obedient Ear She carried to all their Counſels; nay rather, how truly mindful She was of the Footſteps, and Counſels of One infinitely greater than them, *God manifeſt in the Fleſh*, comes next under Conſideration; doing every Thing that

the

the Rules of the Goſpel require, and taking Nothing, or uſing Nothing, but what is within its Allowances, and even not ſo many Things as are.

AND now muſt be opened the great Scene at *Ledſtone-Houſe*, beautiful within Doors, and without, where her Ladyſhip led the larger Part of her Life, and how well, how unblameably, with what Order, with what Exemplarineſs, with what Demonſtrations of Love, with what Diligence in every Thing both great and ſmall to make her Calling and Election ſure, doth, for its extenſive Variety, admit of no juſt Recital, nor, for its high Pitch of Exaltation, can be reached by any Deſcription, to be made by me.

HER Beauty, juſt Height, and exact Frame and Compoſition excelled by few; her Appearance, Addreſs, Motion, and Manner, perhaps ſcarce equalled by any; and above all, her ſhining Endowments, Virtues, and Accompliſhments, attracted the Affections of ſeveral of the Nobility; but ſhe chuſed to continue in ſingle Life, upon one or both of theſe Conſiderations (as 'tis thought) that, being ſole Miſtreſs of her Eſtate, ſhe might ſee that a wiſe and religious Uſe was made of it, or probably accounting, that ſingle Life naturally led to higher Perfection.

IN this Place of her Reſidence from firſt to laſt, almoſt every Eye beheld Her with Wonder; the upper Part of Mankind by her Friendſhip were ſome of them

them charmed into Virtue, others found their Virtues heightened, and improved; the lower Part were informed by her Wiſdom, and, if they wanted them, were cheriſhed by her Alms.

SUCH was the ſuperiority of her Underſtanding, that in Matters of high Moment Hundreds would aſk Counſel of Her, who themſelves were very well qualified to give it to others; for She was bleſſed with a right Judgment in all Things; and could readily penetrate thorough Perplexities, and unravel them, and mark out the ſafeſt, and wiſeſt Conduct; having ever for her Ground the Intereſts of Truth, Fidelity, Honour, and Religion; and having for her firſt Principles the Glory of God, and her own Innocency; and, next to them,

them, being, in all her Participations, ever careful and ſollicitous, ever ſtudious and active for the Good of all Men; and holding all her Capacities, all her Powers, all her Strength (even at a Time when ſhe had little or no Strength remaining) and all her Fortune, continually upon the ſtretch for the Good of all Men; weeping with them that wept, rejoycing with them that did rejoyce, given to Hoſpitallity, diſtributing to the Neceſſity of the Saints, and to others that were leſs ſo, having Joy at the Converſion of a Sinner, or any ſmall Appearance of it —— add to this, as will appear in the Sequel, the whole that may be gathered from the Goſpel of Chriſt.

THIS Lady, many Years ago, was in Friendſhip, as is obſerved above, with

with ROBERT NELSON, Esq; and He, no Flatterer of Persons of * Quality, in one of his Letters, which yet remains, applied to her the following Text, *many Daughters have done Virtuously, but thou excellest them all*; and as Virtue, with proper Care taken of it, is never at a Stand, but climbing from Height to Height, so how greatly should we conceive of this Lady's Virtues who cultivated them with all her Care, in maturer Years, and thro' very many Years after this Letter was writ; and for comparative Excellencies placed in such a Pitch, and by such a Man, as was Mr. NELSON, shall we to establish the Truth of his Judgement, survey those that flourished among the Daughters of *Greece* and

* See his Address to Persons of Quality.

and *Rome*; what could the beſt of them make Boaſt of? but what, in moſt Things, She would caſt behind Her, and deſpiſe: And what had any of them, in Things of true Value? but what ſhe had in great Superiority:

DID any of them live by the ſevereſt Rules of Order and Decency? Was any of them actuated by great and generous Paſſions? Was any of them remarkable for the exact Diſcharge of relative Duties? (and this, I think, will go near to exhauſt the Characters of moſt of them) and is not one tenth Part of what is due to this Lady. Did any of them hold their Lives in conſtant Readineſs to be laid down for the publick Good? (tho' Inſtances of this, I believe are rare and infrequent) ſo did her Ladyſhip;

and

and declared that ſhe ſo held Hers, at a Time when, for any Thing that She knew, and had great Cauſe to apprehend, the Words that She then ſpoke, might probably be among her laſt.

BUT becauſe the Names of both Sexes in the *Gentile* World, come down with notable Defects, if weighed in the Chriſtian Scale, let us ſearch for the Women that are recorded in the Scriptures (the trueſt Regiſters, and moſt equal Diſpenſers of honourable Fame,) and who have a Place there, for our Examples, as having illuſtrated and inforced the great Things in the Scriptures by their own Lives.

DO we read of one who was of a ſorrowful Spirit? this Lady, for the ſmalleſt

ſmalleſt Matters, and ſuch as in common Eſtimation paſs for Nothing, would, as did the Pſalmiſt, water her Couch with her Tears. Do we find another who walked in all the Commandments of God blameleſs? Another, all whoſe Labour and Induſtry were laid out and directed for the Acquiſition of the *one Thing needful?* Or others that ſuccoured and relieved the Saints in their Wants and Diſtreſſes? What Defects in any of theſe Graces and Duties can, with any Appearance of Truth, juſtly be imputed to this Lady?

NOR ought any invidious Cenſure to be caſt on me, that I have placed Her in this great Elevation; for all the Saints of old, and of later Times, did what they did, and became ſo diſtinguiſhed

guiſhed upon Earth, by the ſame univerſal, and mighty Principle, *the Grace of God*: For the greateſt Part of what is, or will be, related was known to my Self, and many more Things, which for prudential Conſiderations will be kept back, as being, tho' in themſelves excellent, in no wiſe fitting for ſome Sort of Readers: And I have moreover to bear me out, paid Obedience to the Apoſtolic Rule, and have had moſt of what is writ eſtabliſhed by the Mouths of two or three moſt competent Witneſſes, particularly I have had the general Confirmation and Authority of one, who was long in perfect Intimacy with her Ladyſhip, and was a mindful Obſerver, and cloſe Follower of her Ways, and wanted neither Penetration to diſcern, nor Underſtanding to judge, nor Fidelity to declare, what

what could, truly, ſoberly, uſefully, and diſcreetly be ſaid upon the Subject now before me.

AND my Meaning is, to remove any Umbrage that may perhaps be taken at what is lately ſaid before, clearly to preſerve the right Hand of Fellowſhip to the *Stars* highly differing from all other Stars in Glory, the dignified and unperiſhable Names of thoſe Daughters whoſe *Praiſe* is in the *Bible*; nor ſhall I ſeek to raiſe this Lady any higher in the Conceptions of Men, than to confer upon her only the *Second Honours*, and to place Her at *their Feet*, *where* I am ſure She would chuſe to place Herſelf.

Particular Character.

THE great Conſtituents of human Nature, and in which lies its greateſt Dignity,

Dignity, are the *Underſtanding*, *Will*, and *Affections*, the firſt is the Repoſitory of Knowledge, and Wiſdom, from whence we draw what Directions to preſent to the ſecond, and what Employments to appoint for the third.

THIS Lady, beſides the Wiſdom which is called ſecular, as having for its Object the Affairs of this Life, was plenteouſly ſtocked with that Wiſdom, which comes from above; and was ſo enriched with it, that whether She writ or ſpoke, it was ever in Conſiſtency with it; the Law of God was written in her Heart; and whenever it is written there, it will not fail to ſhed forth its bright Beams upwards upon the Underſtanding: Hence it was that She had ſuch a quick diſcerning of Spirits, and upon any little

Converſation

Converſation with Men, tho' never ſo artfully veiled under the Maſk of Hypocriſy, She could penetrate into what Turn and Frame they were of; hence it was that at firſt Hearing, or Sight, She could detect the Errors in Books, even ſuch as had for their Authors Men of Name and Character; nay, ſo great was her Skill in theſe Matters, that once, in a Tract, ſubmitted to her Judgement, ſhe detected an Error, and a great one too, deeply covered under a ſingle Word, which the Author of it has often declared, He believes would have eſcaped his own Obſervation as long as he lived.

HER Will, that mighty Principle from which Beings have ſo much their Diſcrimination, and by the wrong Uſe of

of which unhappy Man firſt ſtarted aſide from his Creator, and ſtill continues in Alienation from Him, was in full Captivity to the Law of the Goſpel; She lived by it, and took all her Meaſures from it; and ever held cloſe Conformity to its Rules.

AND becauſe it is there declared, that thro' much Tribulation we muſt (if at all) enter into the Kingdom of Heaven, the Portion of this, that was appointed for Her, (which indeed, was comparatively great) becauſe it was the Will of the Almighty, it was hers too; and when his Arrows ſtuck faſt in Her, and his Hand preſſed Her ſore, in this gloomy Part of Life She maintained great Chearfulneſs, and preferred it in her whole Judgment, and upon the moſt

important

important Conſiderations, to the Days of her moſt flouriſhing Health.

HER Affections, thoſe Wings of the Soul which agitate and keep it in Motion, and whereby it is ever providing for its Happineſs, or Deſtruction, were ſet upon Things above, panting and longing after the Pleaſures that are there, or engaging Her in ſuch Employments as infallibly lead to them.

BE pleaſed to take a Repreſentation of one Day's Life, except thoſe of the laſt twenty Months (which had many Things in them peculiar, and ſome of them marvellous) and by it make an Eſtimate of all the reſt; for tho' there was ſome Variation in one Day from another, (as how could it otherwiſe be?)

yet it only held in the ſeveral Degrees of Excellency: And whoever walks *by Faith*, as did this Lady, *and not by Sight*, that is, (as the Words may well be underſtood) takes his Meaſures from divine, not worldly Wiſdom, will find great Inequalities in his Life and Converſation; ſome Times leſs Watchfulneſs over himſelf; ſome Times great Abatements of his Fervour; ſome Times great Hinderances from worldly Engagements; ſome Times great Startings aſide upon the violent Aſſaults of Temptations, and from ſundry other hurtful Cauſes and Defects.

HER Ladyſhip's Attendance, and Apparel were ſuch as became her Place, and Station; her Body She knew was the Temple of the Holy Ghoſt, and in what

what Sanctification and Honour She poſſeſſed it, muſt not be minutely deſcribed; her Support of it by Meat, and Drink, and Sleep, was ever bounded by Neceſſity; the Intervals that happened to the laſt were employed in pious Meditations, or prudent Deliberations what better Meaſures to take in the Duties of her Chriſtian Calling.

THE Word of God was a Lantern to her Feet, and a Light unto her Paths; her Delight was in God's Law, and every Day was her Study in it; She held her Bible to her Heart, as a Mirrour to her Face, to take in its quickning Virtue, to find out all the weak Parts of her Spirit, all its Spots and Blemiſhes; for Deformities there were none.

THE other Books that she used were wisely chosen, the Doctrines and Sentiments of which were Sound, and Salutary; and these were much in her Esteem, and often in her Hands; to learn from them, to compare Herself by them, and see what She had in common with the Men of God, and if in any Thing She came short of them: comparing spiritual Things with spiritual, and pondering with her own Heart, and searching out her Spirit, and weighing it as it were in a Balance.

SHE used her Pen much, sometimes for her own Service, but more for the Service of others; and besides the Papers that issued out, great Numbers remained, but unhappily were destroyed by a severe Sentence of her own: by them

She

She would have been more fully, and better known, and more excellent Things might have been ſpoken of Her, than by any other Information that can be got.

SHE begun every Day with Supplications, and Prayers, and Interceſſions in private, praying with all Diligence, and Earneſtneſs, with a recollected Spirit, and Fervency, and which, is beyond all, from Purity of Heart; and in truth little Intermiſſion did She allow Herſelf from this great Duty, attending every where to the all-ſeeing Eye of God over Her, and having her Soul winged, and carried up with holy Pantings and Aſpirations towards Him. So well did She know the mighty Importance of Prayer, its gracious Acceptance with the

Almighty, and its powerful Avail to enlighten, relieve, ſtrengthen, and purifie the Heart of Man, that moſt plentiful Proviſion did She make for the Practice of it, as for Herſelf ſo throughout her Family, having all that were of it, ſave thoſe that were under neceſſary Detentions, drawn together four Times a Day, to attend, moſtly, the holy Service of the Church, read for the moſt Part by the eſtabliſhed Miniſter, or ſome other, or one of the upper Servants: And well was it for thoſe Servants whoſe Lot fell within her Walls; for there was every Thing for them, that might do them Good, a gentle, gracious, kind, conſiderate, bountiful, compaſſionate Miſtreſs, preſiding over them with the Diſpoſitions of a Parent, providing for the

Improvement

Improvement of their Minds, for the Decency of their Behaviour, the Inoffenſiveneſs of their Manners, and uſing every Art and Stratagem, to bring them into ſound Religion: And indeed, as her great Talents were every Way fitted to turn many to Righteouſneſs, ſo were they as ſucceſsful; and much, both near Herſelf, and farther off, did She enlarge the Borders of God's Kingdom.

MUCH ſhe delighted in public Worſhip, and conſtantly attended at it; and her Behaviour there was according to the holy, and wiſe Rules appointed, ſolemn and grave, awful, and clear of pharaſiacal Affectation, ſuch as might give Pleaſure to the Angels, (who are ſaid to be preſent in Churches) and did, without Doubt, very much quicken, and

animate, the Devotion of all the People.

RELIGION is a very extenſive Thing, and the Commandment is exceeding broad; much Intercourſe muſt we have with God, and ſome muſt we have with our Fellow-Creatures; and we are commanded to honour all Men, and Relief is to be given to the Poor; and as we are made for Society, and cannot live without it, and are all of us in mutual Dependencies, civil Reſpect to our Superiors and Equals, where it is paid, ought to be returned.

THIS Lady was ever mindful of every Jot and Tittle of the Law; knowing that He who is faithful in little, is faithful alſo in that which is much; and that

which

which is in it ſelf little, ſoon changes its Nature, and becomes great, from the Spring, and Principle, from which it proceeds; —— *the Fear of incurring God's Diſpleaſure*; and I think there is very *fine Truth* in the Obſervation to be met with in ſome devotional Writers, that any Offences are far more hateful before God from thoſe that are *his Friends*, and are become *Partakers of his Grace*, than they are from his Enemies, who live in an avowed Neglect and Contempt of Him. In this Spirit her Wiſdom would allow her Care to deſcend even to her very Cattle, becauſe That is declared to be a Property of Mercy; and ſhe would have the Skill, and Contrivance, of every Artificer uſed in her Houſe, for the Eaſe of her Servants, and that they might ſuſtain no Grief, and Oppreſſion under

Her: And She, beſides providing for the Order, Harmony, and Peace of her Family, would have great Elegance kept in her Houſe and about it, that many of her poor Neighbours might not fall into Idleneſs and Penury, for Want of Employment: And ſhe would viſit the higher Part of the World, leſt thoſe that ſought after her Friendſhip, ſhould complain of Her, or fall into Uncharitableneſs about Her, or cenſure Her for being ſupercilious and proud; and ſafely might She do this, by the ſtrong Guard, the Vigilance, and Circumſpection She carried about Her, always with this Intention, that Herſelf might receive no Harm, and others, if poſſible, ſome Good.

NOR needs any one, with this Care, decline the Uſe of this Liberty; for no

Relaxations and Amuſements, no Sweetneſſes and Refreſhments in Life, becoming rational Creatures, (if ſo be they do not abſorb too much of our Time) are, in any wiſe, Enemies to Religion, but rather uphold and promote it; and if they do give ſome Interruption to our ſpiritual Exerciſes, they make the Matter up, by giving us a new Edge, and Eagerneſs at our next Return to them; for whether we are in *Correſpondence* with the World, or live in *Separation* from it we may find Safety; and either Way the Yoke (if ſo be it is the *whole* Yoke) is eaſy, and the Burden is light.

A ſkilful Diſplay of her Ladyſhip's Art, and Manner in Company, would be to place Her in one of her moſt amiable Lights; for her Talents for Converſation

verſation were moſt ſhining and great, and more in truth than ſhe would allow Herſelf to uſe; accordingly ſhe would reſtrain a briſk and lively Imagination, and demonſtrate a deep and ſound Underſtanding; and to Flouriſhes of Wit, and Humour, would prefer the much better Ornament of Courteſy, and Complaiſance: Her great Care was, that thoſe ſhe converſed with ſhould diſcern the Honour and Eſteem ſhe bore towards them; to provide that her Carriage was ſuch that no one ſhould be oppreſſed, or made uneaſy, at the Superiority of her Condition; to ſee that Herſelf failed not in any Part of right Decorum; that none might think themſelves neglected or overlooked by Her; to hear, and ſpeak according to what occurred, and was before Her; watching all the while with

Penetration,

Penetration, and Eagerneſs, for a happy Tranſition of the Diſcourſe upon Religion; and when that was once gained, then was She in true Enjoyment of Spirit, and placed in her natural Elements. And indeed in all her Intercourſes ſhe was never in right Eaſe, unleſs Religion had ſome Place in Converſation, and thought the Spirit of it was dead, in the Majority of the Company at leaſt, if utter Neglect and Silence was had of it.

AT her Table (watching that ſhe might not be taken in any of its Snares) her Countenance was open and ſerene; her Speech ſoft and muſical; her Language polite and ſeaſoned with Salt, treating of Things uſeful and weighty, and bringing out of her rich Treaſures of Wiſdom Things new and old: Here ſhe diſplayed all the Elegancies

Elegancies of good Breeding, addreſſing Herſelf to all with great Meekneſs and Condeſcention; and adapting Herſelf to their reſpective Talents and Capacities, —— the Rays of her Benevolence darted from her own upon every Face, and the Sweetneſs of her Company was reliſhed in every Heart.

As her Houſe and Table were generally adorned by ſome Parts of her Family, ſo ſhe made them all the Parts of Herſelf, and embraced all her Relations according as they ſtood in the ſeveral Degrees of Blood, with true and tender Affection: And ſhe would moreover enquire after and ſeek out any of the withering, and drooping Branches of her Family, and draw them out of their Obſcurity, and place them in a new Light and

and a better Situation; directing her Aim by Kindneſſes of this Nature, to bring them into the lucid Path of Vertue and Religion: And ſhe would do Honour to the Names and Memories of remote Anceſtors, and inform Herſelf of their public Benefactions, and make them of more extenſive Uſe and Service from her own pious Munificence.

This was one Part of her Life, and conducted upon the Motives, and Conſiderations, as deſcribed; but the Care of all her Cares was the Stranger, the Fatherleſs, and the Widow, the Needy, and Him that hath no Helper, the Lame, the Halt, and the Blind: And in this Place what ſhall I ſay! or how can I expect to be believed! The Bent of her Spirit ever lay towards theſe: She

had

had a Share in all their Sufferings, she would often converse with them, and enquire into their History with as much Poverty of Spirit, as they were in of outward Condition; She would study their particular Cases, and put them in the Way of better Welfare; She would visit them in Sickness, and bear the Expences of it; some of these were ever in her Court, or in her House, and frequently in great Numbers; and it was no Neglect of hers, if any one went away unrelieved with Meat, Physic, Rayment, or Money; and many Times a single Person would receive all four: Many of these that lived remote had Yearly Allowances, and large Sums frequently issued out into distant Parts of the Kingdom.

HER ſtill larger Applications were fixed Penſions upon reduced Families, Exhibitions to Scholars in the Univerſities, the Maintenance of her own Charity-School, her Contributions to others, Diſburſments to the religious Societies for the Propagation of the Goſpel in foreign Parts, and for promoting Chriſtian Knowledge at Home, for the Erection, Decoration, and Augmentation of Churches: Add, (as not being very diſſimilar to theſe) free and frequent Remiſſion of Debts, in Caſes of Straitneſs or Inſolvency; and flowing Plenty, and all becoming Magnificence ever upheld in the Houſe, and mighty Acts of Generoſity to Relations, Friends, and to thoſe that were neither: This laſt Virtue has indeed been called in Queſtion; how juſtly may be better known by this

true

true and faithful, tho' moſt imperfect Repreſentation. Her Ladyſhip's declared and moſt admirable Rule, which She made her own fixed and eſtabliſhed Meaſure, was, *to give the firſt Place to* Juſtice, *the ſecond to Charity, and the third to Generoſity*. I would, as She did, lay particular Streſs, and Diſtinction upon the Firſt, or full Reſtitution for all Treſpaſſes committed againſt it, without which Charity, or Almſgiving, is *moſt grievouſly tarniſhed*, and is, at the beſt, but a ſiniſter, crooked, and uncertain Way of obtaining any Acceptance with God. Her own Treſpaſſes againſt this great Virtue ſhe purged Herſelf from, by appointing the Payment of an hundred Pounds to the King's Majeſty, for it was againſt Him only that thro' Ignorance, or Inadvertency She could poſſibly

poſſibly be involved in any Injuſtice. The ſecond ſpeaking for itſelf, as with the Sound of a Trumpet, needs no low Echo that I can give it. The third may be illuſtrated by Inſtances innumerable, five hundred Pounds a Year given to one Relation: Three thouſand Pounds in Money to another: Three hundred Guineas, all the Money that at the Time was within her Reach, and large Promiſes of more, to a young Lady, who had very much impaired her Fortune by engaging in the South-Sea Scheme, &c. &c.

IF it be aſked how all this was done out of an Eſtate ſhort of three thouſand Pounds a Year, a fine Part of which yet reſteth in her Family —— I can no more ſatisfie this Queſtion by any Anſwer that

I can give, than I am able to find out the Longitude: She, that had ſo firm a Dependence upon God, ſuch Truſt in his Promiſes, ſuch Faith in his Word, and the Verification of every Thing in it, would try the generous high-ſet Way of growing rich, by giving away; of encreaſing, by ſcattering: Her own Virtues too muſt, without Doubt, have had ſome Stroke in it, for She was a great Miſtreſs of all the Parts of Oeconomy, and her own Conſumption was comparatively Nothing; for they that walk in the Spirit as She did, die progreſſively to every Vanity, and take Coldneſs, and Indifferency at the Things that are without them, and do not mind the Things pertaining to the Fleſh, none of its many hurtful Gratifications; but chaſtiſe it, and keep it under, as knowing it to be

the

the Seat, and Repoſitory of their moſt dangerous, and deadly Enemies.

BUT I haſten to My Labour, where the chiefly placed Her's, She in attaining, and I in bringing to open View, her *inward* Virtues.

THIS Lady knew that the great Scene of Religion lies within, and in the right Government of the Heart, and is conciſely called and defined THE HIDDEN MAN OF THE HEART; accordingly her Eye was ever upon her Heart, to ſee that all its Principles were cleanſed from evil Mixtures, had no Taint from Self-Love, were not ſullied with vain Glory; to obſerve the Tendency of all its Motions, which Way the Biaſs of it was ſet, how its Struggles weakened towards

ſinful

ſinful Excurſions; and ſhe would continually nouriſh, and meliorate her Heart, by Acts of Faith in the Blood of her Redeemer, by rating her own Righteouſneſs at Nothing, by marking well, and daily committing to writing all her little Slips, and waſhing them away with Tears of Repentance, deſcending to luſory Imaginations, even thoſe that happened in her Sleep, which was ſcarce, I think, ever recorded of any Saint before; and for the Expiation of Slips, and things leſs than they, (beſide Proſtrations, and other Humiliations, and Auſterities) it is hard to believe that MARY MAGDALENE Herſelf, in the Effuſion of Tears, was more abundant; keeping moreover her Spirit always braced and in a recollected State, and Herſelf in continual Readineſs to lie down in Death,

ath, even in the midſt of Life, and
firm Health.

Such was the Diligence, and Cir-
mſpection this Lady uſed, in the
riſtian Calling; in this Practice of
ty did She walk humbly with her
d; by this Converſation in Heaven,
upon Earth, obtained She the Fa-
ur of God and Man, till near the
nclusion of her Pilgrimage was at
nd, when, behold! tho' ſhe had laid
for Herſelf ſuch ample Treaſure in
eaven, and had attained ſuch Redinte-
ation of Nature, and tho' She was
w in the Declenſion of Life, and her
ſtemper ſo oppreſſive as might very
ſely have admitted of ſome little Relax-
on, yet not attending at all to the
od Speed ſhe had hitherto maintained

in

in her Christian Race, this last Stage of it She would run with Swiftness, and Rapidity: Accordingly She prayed with that Frequency, and Ardor, gave Alms with that diffusive Affluence, exhorted with that Affectionate Vehemence, as if She had never done a single Act of any of these, in all her Life before, and had only turned Herself to the Ways of God, and to vigorous Repentance, when the Terrors of Death begun to stand in Array against Her, being stimulated to all this, and to abound more and more, from her own peculiar Hunger and Thirst after Righteousness; that most happy State of Soul which she was ever so eminently blessed with, and which Nothing could satisfie or quench.

AND when, thro' a Series of almoſt thirty Years, She had in this great Manner let her Light ſhine before Men, and ſtood the bright Example of every Virtue, when the Celebrity of her Name was extended from Sea to Sea, She gave a clear Demonſtration on how right a Baſis every Thing ſtood, and what Principles She was governed by, in that ſhe could never endure to hear one Word in her own Praiſe; and when all the fineſt Pens in the Kingdom were invited about ſix Years ago, to diſplay her Worth, (which She might innocently have given Way to, and might thereby have ever held down Men of ſuch Meanneſs and Obſcurity as I am, from any further impotent Attempts) the Deſign miſcarried, and became abortive, purely by her own Oppoſition.

Address to the Readers.

AND now, my Countrymen! (many of whom I have long ſerved in an uſeful Capacity, and for every one of whom I pray Day and Night, in the ſame Manner as I do for my own Soul) all ye Inhabitants of this happy Iſland! happy for its Government, and Laws, for its Situation, and Fertility of its Soil; for the Clemency of Seaſons, and above all, for the pure Word of God ſhedding abroad its Light in all its Borders, now that I have ſet before you ſcarce one half of the Draught of this living Temple of the moſt high God, and tho' under many Weakneſſes, yet with inviolable Truth (for had her Ladyſhip's Memory, for its better Embelliſhment, needed a Lie, I ſhould have had none for her Service) conſider, I beſeech you, Where, or in What, you can find any Thing amiſs?

What

what Miſtakes, and Deluſions this Lady lived under? or what wrong Judgment ſhe made of the Nature, and Obligations of our common Chriſtianity? common I call it, for it is one and the ſame Thing to every Man, to every Woman, wherever it is known; and to the eſſential, and Life-giving Parts of it, is every Man, every Woman, tied down at their utmoſt Peril: And if it is aſked What theſe are? the Anſwer is, that they cannot here indeed be well drawn out in Particulars; but two very great ones, and to which the reſt, I believe, are ſome how or other reducible, are as follows — *A firm Faith in, and Dependence upon Chriſt* — *And, under the Help and Power of his Spirit, a mighty Labour to perfect the Holineſs that He hath taught us.*

ALL indeed have not this great Lady's Poſſibilities, and cannot give in Alms ſeven-fold more than they expend upon themſelves; but ſcarce any one is there, but may give a Cup of cold Water, and great Things are promiſed even to That, if it is done in a right Manner, and with a devout Spirit. Again, all have not near the ſame Diſengagements and Leiſure that this Lady had; nor have, in common with Her, the ſame Command of their Time; and therefore cannot maintain ſo cloſe an Attendance upon ſpiritual Exerciſes, as is now reported of Her; yet nevertheleſs almoſt all may, at all Times, and in all Places, preſerve ſome Sort of heavenly Mindedneſs, and may ſtrive againſt Sin, and keep themſelves unſpotted from the World, may ceaſe

ceaſe to do Evil, and learn to do well; and all, of either Sex, may lock up their Senſes againſt Temptations, and in good Meaſure quench the fiery Darts that come along with them, even when they are ſurrounded and aſſaulted by them on all Sides: And if of Themſelves they are not (as moſt certainly they are not) ſufficient for theſe Things, yet the Grace of God is, if they turn to it, and ſeek it earneſtly, and follow its holy Motions, and put Themſelves under its Government; and all may obtain the Grace of God, for it is common to all, and far more diffuſive than the Light of the Sun, and moves upon every human Spirit, upon every other Spirit, that has not ſhamefully abuſed it, or trodden it under Foot, after having taſted of it.

THIS Lady ſought not her Salvation by the Force of her Alms, highly affluent as they were; for that She well knew was not the Charity of the Goſpel, not the Charity that covers a Multitude of Sins, but expreſly contradiſtinguiſhed from it; 1 Cor. 13. 3. not the Charity that St. Paul ſo divinely deſcribes there, which is Chriſtian Life in Conſummation, and holds in it every Virtue, and is the Ocean that receives all their tributary Streams.

ALMS-GIVING (one very fine Branch indeed of this Charity) is a good Thing, and public Worſhip is likewiſe a good Thing, and all the Ordinances of Religion are ſalutary and good; but they muſt be done and uſed with firm Purpoſes of, and vigorous Endeavours after Sanctifi-

cation

cation of Heart; Otherwiſe, they are of no Furtherance to us; ſo far from it, that, on the contrary, in *ſome* Circumſtances, it may perhaps be ſaid of them *all*, what our *moſt excellent* Church has, upon divine and infallible Authority, ſaid of One of them, that they do nothing elſe but encreaſe our Damnation: I call our Church *moſt excellent*, and this Lady ever held Her ſo, and eſteemed thoſe her firſt Founders who drew up her Liturgy, Articles and Homilies, to be as great and holy Men as ever ſat in Council ſince the Apoſtles died; and it is amazing to think that, after the Chriſtian Religion had been overwhelmed, and even buried under the Inventions of Men, they could retrieve it after the Manner that they did: But the Spirit of God was with them, and this Acknowledgment was

made them by the Parliament of England, when they presented the Liturgy to be fenced by human Laws.

WAS it possible that these our first Founders should come among us, how justly might they reproach us?——What would they say? to see so many of their Sons and Daughters in such Blindness, and Degeneracy, as not to understand the Force of their Liturgy, and all its everlasting Truths, and what Life and Conversation it calls them to. What would they say? to see their fundamental Doctrines rent in Pieces, and crumbled into nothing by Men using Philosophy and vain Deceit, whereby Themselves, and those they corrupt (whatever Persuasion they may have to the contrary) are, to say no worse, left under

ther the Defects and Impotency of natu-
ral Religion; for the Frame and Contex-
ture of the Chriſtian Religion is ſo ten-
der, and delicate, that, wound it in one
of its many vital Parts, and there is great
Danger that it bleeds to Death: And
whoever from the *Pride* of his Under-
ſtanding flies in the Face of any one
of its *Myſteries*; or from the *Corruption*
of his Heart tramples upon any one of
its *Commandments*.——He that thus of-
fendeth in any one Point is guilty of all.
And what would they ſay? to ſee ſo
many among us break the Church's
Peace, and Unity, for Nothing, or at
moſt for Trifles; for if ſo much be grant-
ed, that there are ſome few Things with
us lyable to Exception, let them remem-
ber if they pleaſe, or deny it if they can,
that whatſoever in Matters pertaining to

Religion has the Participation of Man, will have inſeparably cleaving to it the Imperfections of Man.

LET the Providence of God ſpeak, and declare to them, that He was ſo intereſted in the Preſervation of the Liturgy (the fragrant Incenſe of which, when uſed with right Devotion, continues to aſcend up to Him every Day) that the Words and Language in which it is tranſmitted, appear new, and beautiful, juſt, equal, and lucid from Age to Age; whereas the Words and Language of the very ſame Men, its firſt Compilers, in their other Writings which yet remain, are, for the obſolete Condition they are fallen into, ſcarce to be underſtood: And it deſerves well to be obſerved, and is a great Confirmation of

what

what I am now contending for, that ſcarce any of our many excellent Men, in all ſubſequent Times, with all the progreſſive Improvements of our Language, could, in their precatory Compoſitions, come near the Excellency of our public Forms; but failed in ſome Degree or other by Stiffneſs, Verboſeneſs, tedious Length, needleſs Narration, and moſt eſpecially in the hidden Art of catching, holding, fanning and winding up the Affections.

THIS Lady lived in the Communton of the Church of England, and never ſtarted from it, ſo much as in Thought, to her dying-Day; and after her great Growth and Attainments in Holineſs, known and confeſſed by all — may not what ſo well ſerved Her, ſerve any one elſe?

SHE

SHE had the tendereſt Mind, and Conſcience, that ever was known, (as is manifeſt from what is gone before) and She likewiſe took all imaginable Care to inform her Conſcience, yet not one Scruple (though in ſome other Things ſhe did now and then fall into very fine ones) ever diſturbed Her about the Lawfulneſs of adhering to the Church of England: So far was She from any Diſlike to her Doctrines, and Worſhip, from failing in Honour and Reverence towards Her, that ſhe would deeply mourn, as for all the other Sins of Men, ſo for any Attempts made to corrupt and overthrow the Myſteries, the Faith, any one of the Eſſentials, which, under clear Authority of Scripture, are taught by our Church; and would take as great an

Alarm

Alarm at an infidel-Book, and be as ſollicitous to keep it at remote Diſtance, as if the Plague it ſelf had been approching her own Dwelling.

THESE Things might be proſecuted to much further Length, and drawn out into manifold Particulars; but I refrain my Spirit out of Reverence, and Regard to, and in Imitation of the Example of this meekeſt of Women; who, in the Days of her illuſtrious Pilgrimage, would never allow Herſelf to ſtir and inflame the Paſſions of Men, not for any Provocations, any Mal-Treatment, any flagrant Miſbehaviour in others that in any wiſe concerned Herſelf; all which only ſerved to illuſtrate her active, and paſſive Virtues, how well ſhe had learned to overcome Evil with Good, to ſuffer long

long and be kind, to bear all Things, and endure all Things. Nay, and which I think is ſomething further, if ever by Speech, Carriage, or otherwiſe She only ſuſpected, that ſhe had diſturbed the Spirits of any, ſhe had no Peace with Herſelf till ſhe had taken Care for the Recovery of theirs, and would often aſk the Forgiveneſs of others, much her inferiors, who were inſenſible and ignorant for what Reaſon.

IN like Manner would I, if I could, behave towards all Men, with the Charity that becomes me, and is due to all Men; firmly believing that God has choſen thoſe whom He will accept In every Nation under Heaven; and therefore I leave all of every Denomination, to the infinite Mercies of that God, who will

will undoubtedly allow for the invincible Ignorance or unavoidable Errors of his Creatures; recommending to all in the Words of the great Apoſtle of the Gentiles, the diligent Cultivation of the ſame imperial Vertue, which in this Lady ſo triumphantly reigned in its whole Extent, as my ſelf from frequent Converſation with Her was moſt fully convinced. —— *Above all theſe Things* PUT ON CHARITY, *which is the Bond of Perfectneſs*; and whoſoever is cloathed with this royal Robe of Salvation, in its full Extent as has been ſaid before, though in the Eyes of Men, and even in his own, He may be wrong in many Things, yet in the Eyes of God, (who though He ſeeth all Things, yet doth He over-look many) will He be right, and dear, and meet for Acceptance.

HER

Laſt Sickneſs.

HER Ladyſhip in early Life got a Contuſion upon her right Breaſt; which left behind it a ſmall inward Tumor, attended with little or no Diſturbance, and for that Cauſe probably not much heeded. This continued for many Years without any ſenſible Encreaſe, when about twenty Months before her Death it gave her Cauſe of Complaint; upon which Application was made to a Reverend Gentleman, highly eminent for his Skill in Surgery, who, upon Sight and Examination, was clear in his Judgment, that there was abſolute Neceſſity, that the affected Part ſhould be ſeparated from the Body.

WHAT her Ladyſhip's firſt Impreſſions were upon hearing of this, I will not undertake to relate; perhaps Nature might

might ſlinch at firſt: But a neighbouring Clergyman, who had a Correſpondence with one in the Family, being made acquainted by his Friend, what afflicting Sorrow the Family was in, and his Friend in particular, without being told from what Cauſe, He, imagining that it was no common Matter, but ſomething of a very ſinking Nature, and ſomething too whereof her Ladyſhip had a very large Part, immediately writ back, as ſuitably as He could, upon no other Grounds than his own Conjecture; and happily in his Letter touched upon the Neceſſity of Sufferings, ſetting forth briefly thoſe that Chriſt endured in the Fleſh; that He will bring all his Followers into likeneſs of, and Conformity to Himſelf in all Things; that Sufferings were the Way to *his* Perfection,

and

and muſt be to *ours*; and are the expreſsly declared Condition of our being glorified with Him; the trueſt Marks and Characteriſtics of our Adoption; the moſt Sovereign Medicines that come from Heaven for all our latent Sickneſs.

HER Ladyſhip before hand ſaw into the Truth of all this (as ſhe had well explored and digeſted every other Truth in the whole Syſtem of our Religion) and would often expreſs ſome Diſcontent, that her own Sufferings, in the Account that ſhe made of them, ſhould be little or none: And it is the Senſe of one, who had a Station under Her, and not unſkilled in this Kind of Knowledge, that the mighty Torrent of them, which broke in upon Her at the laſt,

was,

was, for this End among others, to ſolace her Spirit, and to ſtrengthen her Aſſurance, that ſhe had every Mark, and Token, of her Favour and Acceptance with God.

THE Letter, as above, was ſhown to her Ladyſhip; who, with more Emotion than was uſual to Her, ſaid, *ſhe would not wiſh to be out of her preſent Situation for all the World, nor exchange it for any other at any Price:* And with great Meekneſs and Tranquillity, without any Change in her Temper, with Chearfulneſs ſcarce to be believed, in perfect Serenity, and Freedom, continued her every-Day Life till the Time appointed for the Operation, ſitting looſe and indifferent for Life or Death, as appears from the following Prayer, which

which I compoſed for her Service upon that Occaſion, and have, I think, not unſuitably inſerted here.

O my God! again I humble myſelf before thy Foot-Stool, in deep and hearty Acknowledgments, that thou art righteous in all thy Ways, and holy in all thy Works; and that thou of very Faithfulneſs haſt cauſed me to be Troubled.

I bleſs and praiſe Thee for all thy Mercies, which from my Youth up, until now, have embraced me on every Side.

And ſhall I receive all this abundant Good from Thee, and ſhall I not receive ſome Evil? Yes, O my God! I will not only receive it, but bleſs and praiſe Thee, for calling me to this Tryal of my Patience and

and Submiſſion to thy bleſſed Will; for this gracious Pledge and Token of thy Love; for this thy wholſom Medicine for the Sickneſs Decays and Pollutions of my Spirit; and, above all, that thou art pleaſed more and more, to transform me into the Likeneſs of thy bleſſed Son, who was a Man of Sorrows, and acquainted with Grief.

O! do thou for his Sake, for the Sake of thy beloved and mine, in whom thou haſt wrought for us moſt plenteous Redemption, do thou, who alone art able, bring me out of this Furnace of Affliction, and grant, that, either for Life, or Death, according as thy good Pleaſure ſhall appoint for me, I may come out of it as Gold purified ſeven Times in the Fire.

Be

Be thou my Strength, and my Support, and of all thoſe that ſhall be about me in the Hour when we ſhall ſtand in greateſt Need of thy Preſence; and drive from Me, and from Them, both then, and for ever, every Fear that is injurious to the Fear of offending Thee.

And when Anguiſh ſhall come upon me, and the Iron ſhall enter into my Soul, Oh! then imprint upon my Spirit the bleſſed Hands and the Feet, that were pierced for me; and for thy tender Mercy's Sake, ſweeten my bitter Cup, with ſome Senſe, and Feeling of the inconceivable Suf-ferings of my dear Redeemer; that I may even then, ſo far as thou ſhalt enable me, behold, and ſee, that for my Sake, and for the Sake of ſinful Man, no Sorrow was ever like his Sorrow.

And

And if this Sickneſs ſhall be unto Death, ben let me ſay, if not with the Reſigna-ion that He did, yet with all the Reſigna-ion that I can, Not my Will, but Thine e done.

That ſo, receiving the juſt Puniſhment ue to my Sins, and thy whole Wrath gainſt them in this Life, the immortal pirit, which thou haſt given me, and hich by the adorable Methods of thy race and Providence, Thou haſt fitted p for thy Service, and made ſo ſtrong for y own Self, may attain, what I pant, nd long, and am athirſt for, even the njoyment of Thee *for ever and ever, in, nd thorough, Jeſus Chriſt our Lord.*

And as I pray for my Self, ſo do thou pen and enlarge my Heart, and continue

to

to me the ſame holy Deſires for all Mankind, in the moſt acceptable Words of thy bleſſed Son, Our Father, &c.

GREAT Skill, and Wiſdom, was uſed in all Things; and every bad Event was guarded againſt, and her Hands were held by Men of Strength; — her Hands might have been held by a Spider's Thread; no Reluctancy did She ſhow, no Struggle, or Contention, or even any Complaint did She make, only indeed towards the End of the Baptiſm in the Wilderneſs, and the Sea She drew ſuch a Sigh, as any compaſſionate Reader may do to be told this. Tho' ſince this was writ, (and upon good Authority, as I thought) even this ſmall Expreſſion of Anguiſh has been denied by a Clergyman of great Worth, who aſſiſted

aſſiſted at the Operation, and was one of the Number that held her Ladyſhip's Hands; and from his Words, which are grave and judicious, one would think that her Fleſh was quite inſenſible, as her Spirit was quite impenetrable.

AND whence came all this? that a Woman ſhould, in ſo aſtoniſhing a Manner, endure all this; and who, among the mighty Pretenders to Fortitude, could have ſo endured it? ſave Her, and ſuch as Her, who follow the Lamb whither ſoever He goeth, and are endued with the Strength, Virtue, and Power reſulting from the true Spirit of his Religion; which all ſubſiſt, and would, if ſought after, do as much for human Nature, and beget in it the ſame Firmneſs, and Intrepidity, as it is known

to have done in this great Inſtance, and in many others in antient and more recent Times.

THE following Night was not indeed a Night of much Sleep, but of truly celeſtial Reſt; a Night of Thankſgiving to her God, for the viſible Demonſtration of his Power in Her, and about Her; for his ſtretched out Arm in her great Deliverance; for the bountiful Proviſion He had made for all the Occaſions of her Body, and Soul, — for every Bleſſing, holding all the Powers of her Spirit in tuneful Employment, and exerciſing the ſame in Acts of Love, of Gratitude, and Adoration: And ſome doubt may be made, whether the *Iſraelites*, with their heavenly-commiſſioned Captain at the Head of them, perform-

ed

ed more acceptable Melody to their Almighty Deliverer, after their Escape from PHARAOH and his Armies at the red Sea, than did this Lady, at this Time, under Distresses, one would think, far superior to what theirs had been. Her Ladyship, sooner than was expected, got upon her Feet, and, with every Improvement that could be made, into the same Tenor of Life that had long subsisted before; in some Variety of Employments indeed, but all of them rightly calculated for the Glory of God, or the Good of Mankind.

SHE saw what a fine and serviceable Handmaid, Learning was to Religion; and upon that Account was a great Lover of it; and indeed was far from being without Learning Herself: For She could

compoſe well, and judge well, and could mark out the Beauties, Excellencies, Errors, and Defects in Authors, and whether they writ in Taſt, or out of Taſt; and in practical Divinity, and Things pertaining to the Direction of Conſcience, ſhe rarely ever made an erroneous Determination.

IMPRESSED with theſe Sentiments, and poſſeſſed of theſe Talents, She thought Proviſion made for the better Eſtate of Learning, as the ſame is begun and carried on in Schools, and further propagated and finiſhed in Univerſities, was a right Exerciſe for her Meditations and Care, and a proper object for her munificent Donations; and how ample every Thing was, and how ſuitable and proportioned to the Magnificence of

Her

Her Spirit, may be found by one Inſtrument now annexed, and ſelected out of many, becauſe of its intrinſic Value and Uſefulneſs, and becauſe of its general Extent and Concernment.

IN the weakly Condition ſhe muſt now be in, her Employment very much was, to provide, that all her Settlements might be ſecured from Proſtitution, and fenced about againſt Spoil and Depredation; and that all her holy, wiſe, and good Purpoſes might be attended with Execution and Effect: To this End, with unwearied Induſtry She digeſted, improved, enlarged, and altered ſeveral reſpective Schemes, Rules, Orders, and Proviſions, and very much from her own Dexterity and Wiſdom.

BUT this Care, this Work, and Labour of Love, to which She dedicated a large Share of her Eſtate, and for many Years a large Stock of her Health; (for ſhe ſhortened her Days, as it was thought, not by acquiring an Eſtate, as do ſome, not by riotous Living, as do many, but by a ſcarce ever heard of Way, by too great Application and Sollicitude, how ſhe might beſt give her Eſtate away) this Care and Labour, I ſay, with every other, was ſhortly to be exchanged for Tranquillity and Reſt: The Diſtemper, only repreſſed for a Time, roſe up with new Malignity, to much the greater Affliction of thouſands in the World, than of Her that bore it; for ſhe had now been, for ſome Time, in the School of Affliction, and exerciſed with its ſharpeſt Diſcipline, and found

found its ſalutary Effects; and as ſhe had loſt one Part of her Body without being ſhaken or hurt, ſo ſhe truſted in God, that (if there was Need, as in Reality there was Expectation) ſhe might with Safety loſe another; and ſhe knew that her own Sufferings were infinitely ſhort of the Thorns and Nails, that her Saviour endured for Her upon the Croſs; and there was great Probability the laſt Draught of her Cup might not be ſo bitter as was the firſt. Under theſe Sentiments and Meditations, her Hope was full of Immortality, and the eternal Weight of Glory, now in full View, made all her Afflictions light: Her Face was not to be turned from it, though her Condition would not allow her for ſeveral Months, for any Eaſe to be obtained, to turn Herſelf in Bed;

and therefore ſhe would hold to her long eſtabliſhed Purpoſes, and ſtrive to enter in at the ſtrait Gate, and excel every Thing that was paſt, as much as ſhe could, and not look back at thoſe Things that were *behind*, but preſs forward to thoſe Things that were *before*; and though ſhe had little Stomach to eat, ſhe would find Strength to pray; and, as the Relater of this verily believes, though He does not preciſely know, ſhe ſuffered not any one Hour of the Day to paſs without Prayer. But every other Duty muſt be attended to as well as this; and doing Good to the Souls of others, was ever the ſame with Her, as doing Good to her own; and becauſe her Houſhold mourned, and refuſed Comfort (ſome of them perhaps having leſs Acquieſcence in God's Will than She had)

had) therefore ſhe laughed, that they might ceaſe to weep; and, for a Pattern for them when placed in like Circumſtances with hers, ſhe made no Complaints among them which a mortal Creature could ſuppreſs; ſhe accepted all their Kindneſs and Services with gentleſt Acknowledgements, paſſing by, with Inobſervance, any Errors, Miſtakes, Neglects, or Inadvertencies, that any of them might fall into.

BUT her Cares, her Kindneſs, her Sollicitude had ever a wider Scope, and Extent, than her own Pale.

IN this near, and certain Approch of Death, Her cheriſhing warmth, like the Sun's, tho' it might be moſt felt by thoſe in Proximity, reached

thoſe at greater Diſtance; witneſs the mighty Number of Letters that ſhe writ, and dictated to others when ſhe became unable to write, full of ſweet Counſel, having for their Argument, the Bleſſedneſs of Piety, and preſſing Home the Neceſſity of it, and ſetting forth its true Nature; witneſs the great Conflux to her Houſe, of Perſons of all Conditions, to behold the living Power of Religion in Her, and to be Partakers of, and benefitted by her Wiſdom; whom She would inſtruct Herſelf, or engage thoſe who had any Talents that Way, having them in great Numbers about Her, and continuing in heavenly Conferences and Converſation with them, as long as ſhe had Strength to ſpeak, and preſerving her Attention to others when her Strength was gone.

WHAT Fruit was produced from all this, is not poſſible to be deſcribed: Many may date their firſt Initiation into *ſpiritual*, at, or near, the Extinction of her *natural* Life; ſome of whom are fairly ſet, if they live, to be her Rivals in true Merit, and high Diſtinction. At other Seaſons ſeeking out for, and drawing to Her, the Company of holy People, refreſhing and warming her Spirit at the Sight of them, (as her great Delight was ever in them, and in ſuch as excelled in Virtue) She and They mutually receiving, and giving Light, Heat, Comfort, and Strength from the Words of the Wiſe, and their dark Sayings —— She and They, at the ſame Time, having their Spirits mingled, and holding myſtical Communion, with all the Saints upon Earth, or in Heaven;

her

her Alms, all along, in the ſame Series of Days, under the great and neceſſary Expences upon Herſelf, under every other Encreaſe of Expence, driving on, and carried with ſuch a like impetuous Succeſſion, as are the Waves of a ſwelling River; *where*, would ſhe often ſay to thoſe about Her, *is there a poor Member of Chriſt whom I can comfort, and refreſh?* Silver, and Gold being given to many, who very rarely ever ſaw ſo much they could call their own; and within this Time forty Guineas iſſued in one Sum for the Enlargement of a Gentleman, who was a Priſoner for Debt at *Rothwell*; tho' She had never ſeen Him, or heard any Thing of Him, 'bating ſome few Words of his Caſe, and in his Favour, in all her Life before.

HER

HER Ladyſhip was for ſeveral Months ſeparated from public Worſhip; which, as has been obſerved already, She was a great Lover of, and held her Obligations to it ſacred, and inviolable; and could not excuſe Herſelf from it, for having had a bad Night; or taken a little Cold; or becauſe the Roads were deep, and there was ſome Danger that the Coach ſhould be overturned; but She ever continued to go, under great want of Sleep, and great Cold taken, and Afflictions worſe than that, and after the Coach had been overturned, and after Part of her Body was mouldering in the Church-Yard: And how muſt ſhe do now that there was no poſſibility that ſhe ſhould go to Church? the only way was, as far as She could, to bring the Church to Herſelf: Accordingly

She

She had in this Season the established Service as aforetime, daily read, and the Holy Sacrament administred to Her every Sunday; hanging to the last upon the Breasts of Her holy Mother, the Church of *England*; from which She had received such healthful Nourishment, and whose aged and venerable Head Herself had covered, and adorned with such Grace and Splendor.

HER Ladyship was now in very tottering Life, with less Pain indeed, or at least less Complaint, than ever could be thought of, or rationally hoped for. What her own Prayers, or the Prayers of all the Saints that knew Her, or heard of Her, might do for her, lies in unfathomable Depth; the skill of the Reverend Gentleman, already spoken of, cannot

cannot be praiſed as it deſerves; who, under God, kept her Pains moderate, and gave her Relaxation, and Relief under every Diſtreſs. But her firmeſt Support was her Faith in Chriſt, which fifty Years ago being only as a Grain of Muſtard-Seed, had now grown up into a ſpreading Tree, and ſhe could refreſh Herſelf under the Shadow of it; by the Strength of it She had removed Mountains, and plucked up Sycamores, and was become invincible and more than Conqueror: By the Virtue of Faith She had overcome Death, and taken out its Sting, and neither the Sight of Death, nor the Rigor of the Law, could caſt Her into any Diſmay; She had walked by the Rule that the Law ſet Her, and tho' She could not attain to ſtrict Conformity to its talleſt Heights, yet her

Redeemer

Redeemer did, and his Righteouſneſs was Hers, and wrought for Her, and He ſpoke Peace to her Spirit, and ſtrengthened Her with Aſſurance, that as He had long brought Her up in his Nurture, and Admonition, and was now putting his laſt Hand for the finiſhing his own Work, and to be Himſelf formed in her, ſo the Gates of his Kingdom were ready to be opened for Her Entrance into his Reſt.

BUT She knew ſhe muſt abide his Pleaſure, and did deſire Nothing but it; tho' it muſt not be omitted, that her Ladyſhip had a Willingneſs, conſiſtent enough with Her full Reſignation to the Will of God, to travel ſtill in the Wilderneſs, 'till ſuch Times as her durable Charities became eſtabliſhed by Law.

Dr.

Dr. JOHNSON knew this, and directed all his Skill to effect this; and behold! ſo indulgent was the Almighty to his dear Creature, under this her ſharp Chaſtiſement, ſo mindful of the Services of Men, whoſe Offices and Employments are held under Him, and are miniſterial in the Ways of his Providence, that She ſurvived the legal and neceſſary Time by ſeven or eight Days.

THIS is a laſt Sickneſs, will my favourable Reader ſay, worthy to be imitated, and mentioned with Honour, and ſtanding fair for Glory and Immortality; not a Turning to God in a Fright, from the Reproaches and Clamours of a Conſcience overſet and flooded with the Inundation of Guilt; not ſeeking to Him in mere Supineneſs

and

and Formality, in the languid Uſe of his appointed Means and Miniſtrations, which, for any Avail that they have of Themſelves, had much better be let alone.

A Life ſo well ordered, of ſuch good Report, ſo full of Honour, ſpun with ſo equal and fine a Thread, ſo uniformly amiable and great in all its Parts could not expire, A Spirit ſo pure, ſo defecate, ſo much partaking of the divine Nature, could not paſs into the Regions of Eternity, without ſomething marvelous attending the Event: And what that was, though placed far above the Reach and Power of Words, will be attempted in a following Relation, becauſe it is ſo invincible a Confirmation of the whole that I have ſaid, and is as

account

count it, an Argument for the Truth our Religion ſubmitted to our very ſes.

HER Ladyſhip's Life, as was obſerv before, was now in its laſt Vibra- ns; but her Lamp, and her Life, uſt be extinguiſhed together, and ſhe uſt occupy till her Lord comes; ac- dingly ſhe convened her Houſhold or the Sake of thoſe eſpecially, who, Reaſon of her long Sickneſs, had en the ſeldomer in her Preſence) to engthen and enforce every Thing, at ſhe had done, or ſhown them be- re, by her dying Counſels; and would ve extended this amazing Care to the hole Village, but was reſtrained by the yſician; and being mindful at the ne Time of Decency, and Order, and

to

to have the laſt Offices of the Chur
miniſtred to Her in the moſt ſolemn a
regular Manner, ſhe caſt aſide
Services of two (if not more) very e
cellent Men then in the Houſe, and ſe
for the Vicar of the Pariſh, whom S
had held in great Honour for twen
Years.

*The Path of the juſt is as the ſhini
Light, which ſhineth more and more u
the perfect Day.* Prov. 4. 18.

"THE truly religious, whoſe Ev
"dences for Heaven are clear, ration
"and well grounded, have a Tide
"Joy ſpringing up in their Minds b
"yond Expreſſion; ſomething mo
"moving, and ſatisfactory, than a
"one can imagine but they that p

O... ceiv

ceive it —— when they are just enter-
ing upon the promised Land, the
Splendor of the eternal Day, dawns
upon them, and shines thro' the
Breaches of their shattered Bodies,
and raises in the inward Man such
Earnests of Happiness, such Fore-
tastes of Joy, as enable them to pass
thro' the Valley of Death in Peace,
and Triumph. *

And now, behold! all the Con-
gation was cast into Astonishment;
Parish-Minister and they could not
serve the Posture they were in; but
agined they should see the bright
essengers that were dispatched to take
arge of this great Favourite of Hea-
n, whose Spirit had now pierced thro'

* Spiritual Crisis. P. 44.

the

to have the last Offices of the Chur
ministred to Her in the most solemn a
regular Manner, she cast aside
Services of two (if not more) very
cellent Men then in the House, and
for the Vicar of the Parish, whom
had held in great Honour for twen
Years.

*The Path of the just is as the shini
Light, which shineth more and more u
the perfect Day.* Prov. 4. 18.

"THE truly religious, whose E
"dences for Heaven are clear, ration
"and well grounded, have a Tide
"Joy springing up in their Minds
"yond Expression; something m
"moving, and satisfactory, than
"one can imagine but they that

cei

ceive it — when they are just enter-
ing upon the promised Land, the
Splendor of the eternal Day, dawns
upon them, and shines thro' the
Breaches of their shattered Bodies,
and raises in the inward Man such
Earnests of Happiness, such Fore-
tastes of Joy, as enable them to pass
thro' the Valley of Death in Peace,
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AND now, behold! all the Con-
gation was cast into Astonishment;
Parish-Minister and they could not
serve the Posture they were in; but
agined they should see the bright
ssengers that were dispatched to take
arge of this great Favourite of Hea-
n, whose Spirit had now pierced thro'

* Spiritual Crisis. P. 44.

the

the Veil of her Fleſh, and in ſome ſ
Manner as did St. STEPHEN,
the Heavens open, and JESUS ſitting
the right Hand of GOD: Her Ladyſ
was now in Tranſports, quite me
down with Impreſſions of Glory,
Eyes, tho' languiſhing under Years
Sickneſs, *were as bright as Diamonds*,
very Words of one that beheld the
and She broke out with a raiſed Acc
into theſe Words, or better: BL
ME, LORD! WHAT IS IT THA
SEE! —— OH! THE GREATNESS
THE GLORY THAT IS REVEALED
ME, —— THAT IS BEFORE ME.
ſome Time after She had ſo ſaid,
fell aſleep.

THE principal, and diſtinguiſh
Lines and Features of her Character,

as I am able to ſtrike them out are

eſe.

SHE was a Lady of exacteſt Breeding — of fine intellectual Endowments — lled with divine Wiſdom — renewed the Spirit of her Mind — fired with e Love of her Creator — a Friend to l the World — mortified in Soul d Body, and to every Thing that is arthly — and little lower than the ngels.

Character in Miniature.

BRITISH MUSEUM

A CODICIL *to be added to the Will of me* ELIZABETH HASTINGS *containing the Deviſe of my Mannor of* WHELDALE *to the Provoſt and Scholars at Queen's Colledge* OXFORD *for the Uſes herein mentioned.*

"FIRST I Give and Deviſe "all my Mannors Lands and "Hereditaments in WHELDALE other- "wiſe called QUELDALE in the Weſt- "Riding of the County of YORK with "all the Quit Rents or Chief Rents and "Royalties belonging to the ſame to "the PROVOST and SCHOLARS of "Queen's-Colledge in the Univerſity "of OXFORD for ever Subject never-

" theleſs to a Term of Ninety and Nine
" Years determinable upon the Lives
" of One or more Annuitants as the
" Caſe ſhall be and as is more fully
" explained in a former Codicil for
" charging Annuitys for Lives, pur-
" ſuant to a Power reſerved by my
" Will AND to the end that the
" Provoſt may have true and ſpeedy
" Information of the State of the
" Annuitants the Bailiff for the time
" being who collects the Rents of the
" ſaid Premiſſes ſhall at the end of
" every Year ſend a Liſt of the Names
" of the Annuitants then alive to the
" Provoſt of the ſaid Colledge ſigned
" by the ſaid Bailiff and one or more
" of the Truſtees AS alſo upon the
" Death of the laſt Annuitant as ſoon
" as he receives Information of it im-

" mediately

" mediately ſend notice thereof to the
" ſaid Provoſt in writing Signed alſo
" by himſelf and one or more of the
" Truſtees AND I will that after the
" expiration of the ſaid Term of Ninety
" and Nine Years determinable as afore-
" ſaid One Hundred and Forty Pounds
" out of the clear Rents and Profits of
" the ſame Premiſſes ſhall from time
" to time be applied for Exhibitions
" towards the maintenance of Five poor
" Scholars of the ſaid College to be
" nominated and elected in manner
" herein after directed Each of which
" poor Scholars ſhall be entitled to a
" yearly Payment of Twenty eight
" Pounds but ſhall receive for the
" four firſt Years (to be computed
" from the Pentecoſt preceding the
" Election) only Twenty Pounds each

" Year by quarterly or half yearly
" Payments my Will being that the
" remaining Eight Pounds out of each
" Sum of Twenty-eight Pounds be
" laid up and depoſited yearly in the
" Colledge-Cheſt and that out of this
" depoſited Money Twenty Pounds
" ſhall be paid at the middle of the fifth
" Year and Twenty Pounds more at the
" end of the ſaid Year (over and above
" the firſt mentioned yearly payments)
" to each of the ſaid Exhibitioners that
" ſhall have taken their Batchelor of
" Arts Degree and ſhall ſtrictly and
" religiouſly conform to the Directions
" Limitations and Conditions herein
" after given made or expreſſed And
" in regard to the Qualifications No-
" mination and Election of poor Scho-
" lars who ſhall be entitled to ſuch

" Exhibitions

" Exhibitions My Will is that Eight
" of the principal Schools in the County
" of YORK namely thoſe of LEEDS
" WAKEFIELD BRADFORD BEVERLY
" SKIPTON SEDBOROUGH RIPPON
" and SHERBORNE and Two more in
" the County of WESTMORELAND
" namely APPLEBY and HAVERSHAM
" and Two more in CUMBERLAND
" namely St. BEES and PENRITH ſhall
" each of them have the Priviledge
" or liberty of ſending one poor Scholar
" every five Years to the place of No-
" mination herein after appointed
" PROVIDED the Head Maſter
" of each School ſend along with ſuch
" Scholar a Certificate that he hath
" diſtinguiſhed himſelf above the reſt of
" the ſame Rank in his School for his
" Morals and Learning That ſuch

" Scholar is well grounded in the Prin-
" ciples of the Church of England as
" by Law eſtabliſhed That he hath
" competent Parts and remarkable In-
" duſtry and that he hath applied him-
" ſelf to the reading of Greek Authors
" at leaſt four Years AND PRO-
" VIDED ALSO that each Can-
" didate brings a Certificate of his Age
" from the Regiſter ſigned by the
" Miniſter and Churchwardens of the
" Pariſh he was born in It being re-
" quired that every Candidate ſhall be
" entered upon the Nineteenth Year of
" his Age and none be allowed to ſtand
" after his One and twentieth is com-
" pleated I WILL ALSO that
" fair Copys of this Codicil be writ out
" in Parchment and ſent to every one
" of the ſaid reſpective Schools there

" to

" to be ſafely kept by the Maſter for
" the time being who is deſired to read
" the ſame or cauſe it to be read to the
" Scholars Candidates for the Exhibi-
" tions four times or oftner in the Two
" laſt Years antecedent to the Election
" AND I make it my earneſt requeſt
" that the RECTORS of BERWICK
" SPOFFORTH and BOLTON-PERCY
" and the Vicars of LEEDS LEDSHAM
" THORP-ARCH and COLLINGHAM
" in the County of YORK will in the
" Year wherein the Exhibitions ſhall
" Commence (if the Year be not too
" far advanced for giving notice as is
" here after directed) and ſo likewiſe
" at the expiration of every Five Years
" for ever after meet together at the beſt
" Inn in ABBERFORD or ABBERFORTH
" in the ſame County namely on Thurſ-

" day in Whitſon-Week before Eight
" of the Clock in the Morning Alſo all
" the Boys to meet at the ſaid beſt Inn
" at ABBERFORTH the Night preced-
" ing the Day of Nomination in order
" to be ready to begin their Exerciſes
" the next Morning AND I intreat
" the Rectors and Vicars aforenamed
" will be there half an hour after Seven
" that They may chooſe the Boys
" Morning Exerciſe and put them upon
" beginning the ſame by Eight of the
" Clock And my Will is that their
" Exerciſe be a part of an Oration in
" TULLY not exceeding Eight or Ten
" Lines to be tranſlated into Engliſh
" and part of an Oration in DEMOS-
" THENES about the ſaid Number of
" Lines to be tranſlated into Latin
" And Two or Three Verſes of the
" Latin

" Latin Teſtament to be tranſlated into
" Greek And Four Books of each ſort
" being Provided immediately put them
" upon beginning the Tranſlations Four
" of the Boys being imployed in one
" kind of Tranſlation Four in a Second
" and Four in a Third And then changing
" the Books till they have gone through
" the three ſeveral Tranſlations And
" whilſt the Boys are making their
" Morning Exerciſe the ſaid Rectors
" and Vicars or the greater Number of
" them ſhall proceed to chuſe the After-
" noons Exerciſe (which ſhall be upon
" Two Subjects) One of Practical
" Divinity out of the Church Catechiſm
" upon which each Boy ſhall give his
" Thoughts in Latin in not fewer than
" Eight Lines nor more than Twelve
" The other Subject ſome diſtinguiſhed

" Sentence of a Claſſick Author upon
" which each Boy ſhall write Two
" Diſtichs of Verſes All which Tran-
" ſlations and Compoſitions are to be
" written out fair upon One Sheet of
" Paper and ſigned by the name of each
" Boy they belong to and then ſhewed
" to every nominating Rector and Vicar
" who are deſired impartially to weigh
" and conſider and return Ten of the
" beſt of the ſaid Exerciſes (each of
" which ten to be ſigned by the greater
" Number of the Rectors and Vicars
" preſent) to the Provoſt and Fellows
" of Queens Colledge in the Univerſity
" of Oxford And when the ſaid Pro-
" voſt and Fellows have received the
" ſame they are hereby required to meet
" together as ſoon after as conveniently
" may be to examine into them carefully

" and impartially and chooſe out of them
" Eight of the beſt Performances which
" appear the beſt which done the Names
" ſubſcribed to thoſe Eight ſhall be
" fairly written each in a diſtinct Paper
" and the Papers rolled up and put into
" an Urn or Vaſe by the Provoſt or in
" his abſence by the Vice-Provoſt or
" Senior Fellow and after having been
" ſhaken well together in the Urn ſhall
" be drawn out of the ſame by ſome Per-
" ſon whom he or they ſhall appoint And
" thoſe Five whoſe Names are firſt
" drawn ſhall to all Intents and Purpoſes
" be held duly Elected and intitled to
" the whole Profits each of his Exhibi-
" tion for the ſpace of Five Years as
" before provided from Pentecoſt then
" next preceding the Election And
" though this Method of chooſing by

" Lot

" Lot may be called by ſome Superſti-
" tion or Enthuſiaſm yet as the Advice
" was given me by an Orthodox and
" Pious PRELATE of the Church of
" England as leaving ſomething to Pro-
" vidence and as it will be a means to
" ſave the Scholars the trouble and ex-
" pence of a Journey to OXFORD under
" too great an uncertainty of being
" elected I Will this Method of Bal-
" lotting be for ever obſerved PRO-
" VIDED ALSO and my Will
" is that no more Sons than One of the
" ſame Perſon ſhall be nominated or
" elected to or for any of the ſaid Exhi-
" bitions And as my Intention in con-
" tinuing the Exhibitions to each Perſon
" for Five Years is to take away from
" them all neceſſity of entering precipi-
" tately into Holy-Orders and to give
" them

" them an opportunity of laying in ſome
" ſort a ſound Foundation of Divine
" as well as Human Learning So my
" deſire is that the four firſt Years they
" apply themſelves as they ſhall be
" directed in their Colledge and Univer-
" ſity chiefly to the Arts and Sciences
" But that the fifth Year be employed
" wholly in Divinity Church-Hiſtory
" and the Apoſtolical Fathers in the
" Original Tongues AND it is far-
" ther required that from their firſt
" Admiſſion into the Colledge they be
" obliged to ſpend one hour every
" Morning in the Study of the Holy
" Scriptures and to write their own Ex-
" plications of ſuch particular Places and
" Paſſages of Holy Scripture as their
" Tutors ſhall think proper to appoint
" them and which their Tutors are

" required

" required to call for at proper times
" And that in a convenient time before
" the expiration of their Fourth Year
" each of them ſhall be obliged to tranſlate
" into Engliſh ſuch a portion of St.
" CHRYSOSTOM's Book DE SACER-
" DOTIO (publiſhed by Mr. Hughes
" or any other better Edition if ſuch
" ſhall hereafter be publiſhed) as the
" Provoſt or their Tutors ſhall appoint
" or if it be thought feaſible to make an
" Abſtract of the whole And I beg of
" of the Provoſt to recommend this in
" a particular manner to their Tutors
" IT is alſo enjoined that as ſoon as
" any of them ſhall have taken the De-
" gree of Batchelor of Arts they ſhall
" forthwith apply themſelves to the
" Provoſt or their Tutors for their
" particular Directions in their Theolo-
" gical

" gical Studies to qualify them for Holy
" Orders and be obliged to make proper
" Abſtracts or Obſervations in writing
" from the ſeveral Authors they are
" appointed to read which at the end of
" each Term or at leaſt every half Year
" ſhall be carried by them to the Provoſt
" that he may be a Witneſs of their
" Proficieney or puniſh them for their
" neglect And I moſt earneſtly beg
" the Provoſt to inſiſt upon their ſo do-
" ing ALSO my Will and Mean-
" ing is that none of the ſaid Exhibitions
" ſhall be continued to one and the
" ſame Perſon above the ſpace of Five
" Years from the time of his Admiſſion
" And that if any ſuch Scholar or Exhi-
" bitioner ſhall before the ſaid Five
" Years are compleated either Marry or
" accept of any Eccleſiaſtical Benefice

" Curacy

" Curacy or School or enter into Holy
" Orders from thenceforth his Place
" ſhall become vacant PROVIDED
" alſo and my Will and Deſire further
" is that in caſe any of the ſaid Rectorys
" or Vicarages ſhall happen to be vacant
" at the time of ſuch meeting of the
" nominating Rectors and Vicars or any
" of the ſaid Rectors or Vicars ſhall be
" abſent from ſuch Meeting ſuch of the
" ſaid Rectors and Vicars as are preſent
" at ſuch meeting in caſe they are Five
" in Number ſhall proceed to examine
" nominate and certify in ſuch manner
" as is before directed AND in caſe
" it ſhall appear to the Vicar of LED-
" SHAM (who is deſired to have pre-
" vious Information for a Month before
" what Perſons will be preſent and to
" move every one concerned by Letter

" or

" or otherwiſe for his perſonal Atten-
" dance) that only four of the Rectors
" and Vicars can be at the Meeting He
" is hereby further deſired to requeſt
" the Rector of METHLEY or the
" Vicar of PONTEFRACT to make up
" the Fifth And if only Two can be
" preſent to deſire the Vicar of ABBER-
" FORD and both the ſaid Rector of
" METHLEY and Vicar of PONTE-
" FRACT to appear and Act AND
" in caſe the ſaid Rectors and Vicars
" ſhall neglect to nominate as aforeſaid
" or ſhall be equally divided in their
" Choice The Provoſt and Fellows of
" the ſaid Colledge are hereby empow-
" ered to appoint in the laſt caſe one
" Perſon as an Umpire And in the
" firſt caſe Five proper Perſons reſiding
" as near as may be to the place of

" Meeting

" Meeting to fill up the Vacancys with-
" in Three Calendar Months after the
" time hereby appointed for the Nomi-
" nation PROVIDED they ob-
" ſerve the Qualifications Rules and
" Reſtrictions herein before preſcribed
" PROVIDED ALSO and my
" Will further is that every ſuch Ex-
" hibitioner ſhall regularly obſerve and
" ſtrictly conform himſelf to the Rules
" and Orders of the ſaid Colledge upon
" pain of forfeiting the benefit of ſuch
" Exhibition for ſuch time as the ſaid
" Provoſt ſhall think fit And that it
" ſhall be lawful to and for the Provoſt
" and greater part of the reſident Fel-
" lows for the time being of the ſaid
" Colledge in caſe of notorious Obſti-
" nacy Immorality or neglect of Duty
" after Three previous Admonitions in
"

" a publick Convention called by the
" ſaid Provoſt to deprive ſuch Scholar
" of his Exhibition PROVIDED
" alſo that every Fifth Year Notice be
" ſent that the Term of Five Years is
" near expiring by the Provoſt and
" Fellows of the ſaid Colledge or their
" Agent to the ſaid Vicar of LEDSHAM
" for the time being Three Months at
" leaſt before the Thurſday in Whitſun
" Week who is required immediately to
" give Notice of Meeting on the ſaid
" Thurſday to the Rectors and other
" Vicars and to the Schoolmaſters of all
" the Schools for the time being who
" have any right to ſend Boys PRO-
" VIDED alſo Ten Pounds be al-
" lowed and paid every Five Years out
" of the Premiſſes by the Provoſt and
" Fellows of Queen's Colledge for ever

" to

" to the Vicar of LEDSHAM and his
" Succeſſors One Pound thereof being
" to the ſaid Vicar for his trouble in
" giving Notice and the other Nine
" Pounds towards the defraying of the
" Expences of the Meeting of the ſaid
" Rectors and Vicars and poor Scholars
" at the time and place beforementioned
" and towards defraying the travelling
" Expences of the poor Scholars each
" Scholar from every School in York-
" ſhire that for the time being has the
" priviledge of ſending being allowed
" Five Shillings and each Scholar from
" all the Schools in Weſtmoreland and
" Cumberland that for the time being
" hath the ſame priviledge being allow-
" ed Ten Shillings PROVIDED
" ALSO if any One or more of the ſ
" Twelve Schools herein mentioned ſhall
" ſ

" ſo far come to decay as to have no
" Scholar or Scholars returned by the
" Rectors and Vicars to take their Lot
" by Balloting as before appointed in
" four ſucceſſive Elections I deſire the
" Provoſt and Fellows of the ſaid Col-
" ledge to place conſtitute and appoint
" one or more other School or Schools
" in the County where the School is
" which has come to decay in the room
" and ſtead of any one or more of theſe
" Twelve Schools herein mentioned
" AND I Will that the new appoint-
" ed School or Schools ſhall have all
" the benefit and advantages and be
" ſubject to the ſame Rules Reſtrictions
" and Conditions as the other Schools
" And to the end it may be known
" whether any School has ſo far come
" to decay the Provoſt and Fellows of

" the

" the ſaid Colledge are hereby required
" to enter into a Book ſet a part for this
" purpoſe the Names of all the Boys
" returned as well as elected together
" with the names of each School they
" are returned from in a Column over
" againſt the Name of every Boy re-
" ſpectively AND to the intent that
" all doubts may be removed and all
" diſputes avoided at the time of No-
" mination with regard to the directions
" and appointments herein made and
" given As alſo that proper Books for
" the time and place of Examination
" may not be wanting I do hereby direct
" order and appoint That a fair Copy
" of this Codicil as alſo a fair and per-
" fect Greek Teſtament an Expoſition
" of the Church Catechiſm by the late
" Archbiſhop WAKE the Orations

" TUL-

TULLY and DEMOSTHENES HOMER's ILIADS and VIRGIL's Works together with Three Dictionaries Three Lexicons Three Latin Grammars and Three Greek Grammars be always and constantly provided by the Vicar of LEDSHAM for the time being as often as there shall be occasion and depositted in the hands of the Vicar of ABBERFORTH for all which Books as well as Codicils the said Vicar is to be allowed and reimbursed by the Provost and Fellows of the said Colledge And I do hereby earnestly request the said Vicar of ABBERFORTH and his Successors from time to time to take the care and charge of the said Codicil or Codicils and Books during the Intervals between the Meetings and at the time of the Meet-

" ings

" ings to deliver them to any one of the
" ſaid Rectors or Vicars for the Uſe and
" benefit of the ſaid Rectors and Vicars
" Examiners AND as to the Over-
" plus of the Rents and Profits iſſuing
" out of ihe Premiſſes after all deduc-
" tions are made and after all the Ex-
" hibitions are anſwered And as to al
" Sum or Sums of Money that may
" ariſe by Death Marriage or Miſbeha-
" viour of any of the ſaid Exhibitioners
" or by getting of Coals (which are
" ſuppoſed to be in the Eſtate) or by
" any other Contingencies For the fur-
" ther Encouragement of Reſidence my
" Mind and Will is that as ſoon as the
" ſaid Overplus and the ſaid Money
" ariſing by Death Marriage Miſbeha-
" viour Coals or other Contingencies
" ſhall amount to Sixty Pounds the

" Provo

" Provoſt ſhall pay it to any one of the
" Exhibitioners whom he thinks in all
" reſpects moſt deſerving of it Pro-
" vided he has already taken his Degree
" of Batchelor of Arts is not Married
" and has enjoyed his Exhibition Five
" Years to be computed from the time
" of Election and conſents to ſtay ano-
" ther whole Year in the Colledge
" without accepting any School or other
" Preferment whatſoever that may be a
" means to hinder him from purſuing
" his Studies in Divinity And in caſe
" the ſaid Overplus and Money ariſing
" by the ſaid Contingencies ſhall amount
" to two or more Sixty Pounds the ſaid
" Provoſt ſhall diſpoſe of it to two or
" more of the ſaid Exhibitioners that
" have taken their Batchelor of Arts
" Degree and enjoyed their Exhibitions

" Five Years under the Limitations and
" Conditions before mentioned with
" regard to Reſidence Marriage and
" Preferment And in caſe there are
" not a ſufficient Number of Exhibi-
" tioners ſo qualifyed to take the ſaid
" Overplus or that are willing to take it
" upon the laſt mentioned Limitations
" and Conditions That ſuch part of it
" as remains undiſpoſed of be kept in
" the Colledge-Cheſt till there are Ex-
" hibitioners one or more that have
" taken their Batchelors Degree and
" have enjoyed their Exhibitions Five
" Years and that will accept of it under
" the ſaid Limitations and Conditions
" no ſuch Perſon having in the Year
" more than Sixty Pounds and no one
" being entitled to it or any part of it
" after Seven Years from his Election
" are

" are compleated And in caſe the
" Rents of the Eſtate ſhould ſo increaſe
" as to produce Yearly Twenty-five
" Pounds be it more or leſs over and
" above what is ſufficient for Five Ex-
" hibitions at Twenty Eight Pounds by
" the Year each for Five Years in the
" manner before directed and over and
" above what is ſufficient to anſwer the
" other Expences of meeting and buy-
" ing Books as is before provided My
" Will is that the ſaid increaſe of Rents
" after all Deductions made ſhall be
" divided into as many Shares as there
" are Exhibitions and Two thirds of
" each Share added to and paid with
" each Exhibition by quarterly or half-
" yearly Payments and the remaining
" Third part of each Share put into the
" Colledge-Cheſt, yearly to be paid

" along with each Sum of Money ſaved
" and reſerved for the Fifth Year to
" each Exhibitioner by Two half-yearly
" Payments as before directed For
" Experience ſhews as the value of Land
" increaſes the value of Money decreaſes
" AND LASTLY I declare
" this Codicil to be part of my Will
" IN WITNESS whereof I have
" to this Codicil and Two Duplicates
" hereof contained in Two Skins of
" Parchment ſet my Hand and Seal to
" each Skin this Twenty fourth Day
" of April at Three in the Afternoon
" and in the Year of our Lord One
" Thouſand Seven Hundred Thirty and
" Nine

" E. Haſtings

" Signed

" Signed Sealed Publiſhed
" and Declared by the ſaid
" ELIZABETH HASTINGS
" as and for a Codicil to be
" part of her laſt Will in the
" Preſence of us who ſubſcribe
" our Names as Witneſſes
" thereto in her Preſence

" Chriſt° Dawney
" J. Bland
" John Noguier.

OBSERVATIONS

UPON THE

CODICIL.

WE may number it among the Glories of Great Britain, that, along with its Atchievements in Arms, and its Cultivation of all the uſeful Things of Life, it has ever been mindful of one of its greateſt Ornaments, the wiſe Care and Proviſion for Learning.

ACCORDINGLY our Univerſities carry as clear Pretenſions to Antiquity as any in all Europe; as the Men they have bred and brought up, may be placed upon equal Footing (to ſet Matters at the loweſt) with

with all the pickt Scholars in other Countries.

And it deſerves well to be obſerved, that when, in the cloudy Days of Superſtition, all Sorts of Learning were very much over-caſt, and the Pen in a Manner had fallen out of all Men's Hands, ſave in the rough Employment that was made of it in Canon-Law, and School-Divinity, in the Hands of Engliſhmen it moved upon the ſmoother Tables of Hiſtory and Poetry; in the former of which we had more and better Writers, for ſeveral Centuries together, than perhaps all the European Nations beſides: This Obſervation was made in turning over G. Vossius's Book de *Hiſtoricis Latinis*, who being a Foreigner cannot be ſuppoſed to ſhew much Partiality in our Favour.

In later Times, who are the Men that any Nation can oppose to us upon any Expectations of Superiority? And who are they that can carry the Laurel from us in any Parts of useful, deep, or polite Literature? Did any of them approch the Spirit and Genius of the Ancients, and have not we approched them as near? Are History, Poetry, Mathematics, Criticism, all the whole Circle of Arts, and Sciences better adorned, improved, and heightened, than by our Natives.

The mild Temper of our Government, the obstinate Industry of our People, the reigning Emulation among us, and more especially the Language we are born to, fitted for all Uses, and Occasions, smooth and sounding, flowing

or

or ſtrong, melting or vehement, equal to reach and convey every Thought and Conception with Perſpicuity and Life, may have each of them their reſpective Efficiency in this Matter; but the principal Sources of it are our two flouriſhing Seats of Learning; which, upon that Account, juſtly merit the bountiful Proviſion that our Kings, and Queens, our Nobles, and other Patrons and Benefactors make for them in every Age; and their ample and ornamental Condition will in every Age draw after it the Regard and Conſideration of Men of raiſed and refined Spirits, with whom Learning, Virtue, and Religion ſhall poſſeſs their proper Eſteem.

Her Ladyſhip had a true Reliſh of the Value and Excellency of all theſe;

and as every Object that had any Thing to recommend it ſhared of her Benignity, ſo the Seminaries of Learning could not well eſcape Her; and having depoſited her Truſt and Confidence in a flouriſhing College (upon what private Inducements and Conſiderations I know not) ſhe might entertain full Aſſurance that the good Ends which ſhe propoſed would be anſwered to lateſt Generations; the Honour, and Intereſt of a learned Body of Men being both engaged to look after the Conſervation of her Lands, and to ſee that all her wiſe Purpoſes were fully purſued, and a juſt Adminiſtration obſerved in all Things.

THE Donation as it is large and bountiful, ſo the Appointments concerning it are eminently wiſe. The firſt that

that I ſhall take Notice of (tho' the Codicil does not furniſh out the whole of it) is the ſtrong Engagements her Ladyſhip has laid upon her Exhibitioners, to act up to the Obligations of their ſacerdotal Calling, by taking them up in their Youth, and carrying them thro' an expenſive Education, and providing that Preference ſhould be given to them in the Vacancies of all the Churches within her Patronage, and conducting them in a faithful Diſcharge of the paſtoral Care, by a ſerious and pathetic Exhortation to be preſerved and exhibited in a braſen Table in all her Churches for ever; and in this, and other Parts of the Codicil, may be diſcovered much of the ſame Spirit that is in the *Character*: The Reader will ſee that Wiſdom, Juſtice, and Mercy, the Honour of God,

and

and the Salvation of Man are intended, provided for, run thorough, and breath in the whole; that all its Parts point at theſe great Ends; and that, for the Sake of them, are all uniformly and cloſely knit together.

THE promiſcuous Obſervations to be made further will turn chiefly upon the Elucidation of theſe Things; as for the Honour of her Ladyſhip, ſo likewiſe, and more eſpecially, for the Direction and Imitation of ſuch, as ſhall be excited to the ſame generous Patronage, and Promotion of Learning and Religion.

THE firſt Obſervation is, the Requeſt made to the Maſters of the ſeveral Schools to read the Inſtrument to the Scholars four Times at leaſt in the two laſt

laſt Years; when it may well be ſuppoſed they will have attained to Strength of Capacity, ſo as to underſtand thoſe Parts of it that concern themſelves, and may ſee what is required of them, what they have to go thorough; whereby they will gain a powerful Incentive to their Induſtry, and Reſtraint upon their Manners; which, for the moſt Part, is all that is to be hoped for, even among the better Sort of Youth.

The Limitation of Age to the nineteenth Year is likewiſe very commendable; for then Scholars have worn off a great many Puerilities, and are growing into Strength of Underſtanding, and may be ſuppoſed, in ſome reaſonable Degree, to have caſt behind them their natural Levity and Inconſideration, and

to

to be able to move forward in their Studies, without all that cloſe and perſonal Application that is, or ought to be, beſtowed on them in Schools.

THE Reaſon why She has made the Age of one and twenty a Diſqualification for her Benefaction, is not ſo eaſy to come at; perhaps ſhe thought that a Lad, who had to linger ſo long in a Grammar-School, either lay under an Incapacity for Learning, or had a Diſlike to it, and therefore would not be likely to do any Service in the Miniſtry to be much accounted of.

THE Certificate to be ſent by the Maſters is a loud Call upon Themſelves to carry on the Improvement of Virtue as well as Learning in the Scholars; otherwiſe

otherwiſe they cannot ſign them in Honeſty, and good Conſcience, as they likewiſe cannot if the Lads have been egregiouſly wanting on their Part: It is all along required, that the Candidates be *poor* Scholars; which cannot ſo well be known, either by the College, or the Gentlemen Examiners, as by the Maſters: And it ſeems natural that this ſhould be made Part of the Certificate. And as the Word *poor* is of a looſe and indefinite Signification, I think they need not hold it to any ſtraiter Senſe, than that neither the Scholars, nor their Parents, are of ſufficient Abilities to bear the Charges of an Academical Education without the Help of her Ladyſhip's Charity, or ſome others.

THERE is in the Codicil a very fine Comment

Comment upon what I have ſaid of her Ladyſhip's Faithfulneſs in little Things. —The Appointment, in Mercy to the Beaſts, that the Election ſhould be in Summer, and, in Mercy to the Poor, that the Candidates ſhould have Money given them for the Expences of their Journey; as indeed, had I taken the protracted Way of Biography, I could, in like Manner, have eſtabliſhed all that is writ: But I chuſed rather to keep the Character clear and uniform, and to admit no Facts into it, but what were neceſſary to cement its ſeveral Parts, and not to dwell upon ordinary, and leſs momentous Occurrences, whereby the Strength of them would have been, as I think, relaxed, and the little Luſtre that I was able to give them very much impaired.

NEVERTHELESS,

NEVERTHELESS, if I have Health and favourable Opportunities, and am authoriſed by the ſame Honourable Commands as engaged me in this firſt Attempt, I probably may proſecute this Subject further, and ſupport the Things that I have writ by the Illuſtration and Confirmation of Facts ariſing from authentic Evidences, or reſting upon the Honour and Veracity of her Ladyſhip's Friends and Relations.

IF the Gentlemen Examiners ſhould add to the Exerciſes appointed ſome other extended Exerciſe of Thought and Invention, I conceive they would thereby fall into no Infringement of her Ladyſhip's Rules, inaſmuch as they will thereby ſee further into the Parts and Genius of the Scholars.

HER

Her Ladyſhip's Apology, leſt the final Determination by Lot ſhould be interpreted Superſtition or Enthuſiaſm, ſhows the Tenderneſs of her Mind, and *how fearful ſhe was of giving any Offence, or ſo much as the Shadow of it*; and, in this Caſe, to guard Herſelf againſt any Imputation of it, ſhe takes Shelter under the Authority of a venerable Prelate, whoſe Judgment, for certain, was well grounded, from the Example of the Apoſtles who uſed the ſame Method, and from the expreſs Declaration of Scripture, that the Lot cometh from the Lord.

But the Maſter-Piece of the whole, if Care is but taken that it be effected, is the Precept for the daily Study of the Holy Scriptures, (which our Youth in general

general are ſo much * diſinclined to) whereby their Minds will be daily enriched with the Knowledge of their Creator, and of themſelves, and of the whole human Nature, whereby they will come out into the World Preachers of Righteouſneſs, and made Wiſe for their own, and other Men's Salvation. It is to this early Application to Scriptural Wiſdom and Learning that our greateſt Divines owe their Characters, and which advanced them to ſuch a diſtinguiſhed Pitch; and tho' ſeveral other Things, not within every one's Reach, enter into the Compoſition of an *accompliſhed* Preacher, yet an early Familiarity with the

* See the Obſervations to confirm this, in the late moſt curious *Prefatory Diſcourſe* to the new Edition of Dr. JOHNSTON's latin Verſion of the Pſalms, by WILLIAM BENSON, Eſq; a Gentleman, who, for HIS MOST DELICATE EAR, HIS EXALTED GENIUS, AND CONSUMMATE ERUDITION, ſeems as if Himſelf would one Day be entitled to the durable Honours —— the Marbles, and Medals He provides for others.

the Scriptures, according to her Ladyſhip's Rules, accompanied with an *honeſt* and *true* Heart, (which as not being in her Power, ſhe left to the Grace of God to provide) never did, and never will, fail to make a *good* one.

VERY perfective of a good Preacher are ſome other Books recommended, eſpecially the Apoſtolical Fathers, who writ in the true Spirit of Chriſtianity, and are known upon all Occaſions to ſpeak on the Side of the Church of England: And as all of them touch near upon the Times of the Apoſtles, and ſome of them were their Co-temporaries, and known to them, and mentioned by them, and the reſt placed at no very conſiderable Diſtance from them, no Writings, excepting thoſe that are inſpired, are better

better fitted to lay a ſound Foundation for Theological Learning: And beſides the Inſtruction that may be had from them, there is in them another Excellency that reſpects the Heart and Affections, their glowing Warmth and Fervour, of ſuch great Uſe and Service to promote the inward Life of Religion.

THE more eminent Writers among them are CLEMENT, and IGNATIUS; both of them for many Centuries, hanging as it were upon a ſingle Hair, and by the wonderful Care and Superintendency of Providence, brought out of Obſcurity, and reſcued from Deſtruction, to be the unexceptionable Witneſſes of the Model of Religion, and warm Cheriſhers of its vital Power.

To theſe her Ladyſhip has added the Study of Church-Hiſtory, and a very entertaining and inſtructive Scene it is, ſuch as muſt fill every one with Wonder and Aſtoniſhment to ſee with what irreſiſtible Force our Religion firſt made its Way, breaking down the Encloſures of Judaiſm, and ſapping and over-turning the Foundation of its Temple, which, in the Imaginations of thoſe that adhered to its Worſhip had, like the Earth, been eſtabliſhed for ever; to ſee in its further Progreſs how it made every Oppoſition to vaniſh like Smoke, going on, from conquering to conquer, till Kings became its Nurſing-Fathers, and Queens its Nurſing-Mothers.

The more the Students ſurvey this Argument for the Truth of our Religion, the

the more will they apprehend its Force; that nothing leſs than Omnipotence, could have wrought its Eſtabliſhment in the Earth: For how could it otherwiſe be that JESUS and the *Reſurrection* ſhould, in the Mouths of Mechanics, where ever they came, confound Philoſophers, and ſtrike Orators dumb; and bring all the various Syſtems of Paganiſm, and all the poſſible Combinations and Efforts to uphold them, into Diſorder and Confuſion, and at laſt to utter Extirpation.

As her Ladyſhip deſtined her Benefaction for poor Scholars (in the Senſe preſumeably as is repreſented) ſo, conſidering that their own little Stores, or what their Parents could provide for them, would be exhauſted, or at leaſt very much impaired, after the Batchelor's Degree, She provides, that a Fund

Fund should be continually growing, whereby some of the Scholars, under reasonable Restrictions, might still continue Resident for their fuller Accompliſhments for the Miniſtry, exonerated of all Expences of their own, and having a ſufficient Maintenance appointed for them, ſufficient in any Hand that is governed by the Meaſures of Frugality; which Virtue ought by every one to be early cultivated, becauſe it ſtrikes ſo Home at the very Root of ſo many ſinful Vanities, and ſo ſtrengthens our Hands in all the Acts and Exerciſes of Charity and Beneficence; eſpecially ought it to be learned by thoſe that are dedicated to the Office of the Miniſtry, whoſe Abilities to do good and to communicate are for the moſt Part very ſlender; yet notwithſtanding have more

expected

expected and demanded of them than any other Order of Men whatſoever; and who, by Profuſeneſs, Slaviſhneſs of Debt, or careleſs Inattenſion to the Rules of good Oeconomy, quite loſe the Honour and Regard of their People, and with it their own Weight and Authority, and every Thing elſe.

I WOULD, in the laſt Place, obſerve, that her Ladyſhip has not imprinted the leaſt Mark or Appearance of Vanity on any Part of this large Donation; has made no Appointment to perpetuate her Name by diſtinguiſhing Habits, or Titles for her Scholars, or any other Tokens of Singularity; tho' I mention this not to cenſure and condemn it, nor any uſeful or ornamental Diſtinctions in Society, but only to ſhow how regardleſs She was of

the Praiſe of Men, or any imaginary Life with Poſterity, which is (as every One, who was in her Ladyſhip's Sentiments, would think) no more than the Shadow of a Shadow.

My great Boaſt is, that, in all that I have writ from firſt to laſt, I have followed the Information of my Underſtanding, and the beſt Judgment that I could make, and have been influenced and conducted by the ſacred Regards that are due to Truth: How others may account of what I now ſay I cannot tell, till I try; but ſhould any one be ſo ſtout and hardy as to contradict it with Reſpect to her Ladyſhip, in any material Inſtance, He may expect to be contradicted by ten thouſand Voices; and as to other Things that reſpect Chriſtianity I have

have delivered my own full Senſe and Perſuaſion, which I ſhall not eaſily depart from, howſoever diſtaſteful it may be, or in whatſoever Manner it may be complained of by any diſſatisfied Reader.

It is the Condition of us all, in this our militant State, to ſee through a Glaſs darkly; but the very worſt of Ways to clear up divine Truths, and to ſtrengthen our Sight is by perverſe Diſputings, and Oppoſition of Science falſly ſo called: Chriſt our Ruler and Guide, our Way, our Truth, and our Life has, agreeably to the Wiſdom that He brought down among us, pointed out to us the *only* Method to attain it, IF ANY MAN WILL DO HIS WILL, HE SHALL KNOW OF THE DOCTRINE WHETHER IT BE OF GOD. *John* 7. 17. for then it

is when we heartily embrace this Counſel and put it in Execution, that we become teachable, and ſuſceptible of revealed Truths, and take God at his Word——then it is that the Pride of our natural Underſtandings breaks, and gives Way, and we can *reverence* what we cannot *comprehend* ——then it is that our Corruptions, our boiſterous Paſſions, our violent Appetites ſlide off, ſubſide, and weaken——then it is that the Lamp of God ſhines bright in us, and Reaſon ſits firm upon its Throne, and regains its native Empire, and we, as God's legitimate Children, become in every Thing the Juſtifiers of his Wiſdom —— then, but ſcarce till then, would the Doctrine of original Sin be a clear Caſe, as would the natural and proper Divinity of our Redeemer, and Salvation only through

through Faith in his Blood: Nor ſhould we eat our Bread as we do, in ſuch Sorrow as we do, and add to the Miſeries of Life as we do, by wearing out our Health and our Strength in continual Reſearches, ever learning and never able to come to the Knowledge of the Truth, and weighing daily every Thing in the falſe Scales of Man's Wiſdom which never ſtand ſteady, but incline to this Side or that according to the laſt Weight that is thrown into them. But our Employment would be in other Things, and ſuch as accompany Salvation, the Mortification of our evil Nature, and the Cultivation of thoſe Tempers and Diſpoſitions, which do as naturally carry us to the Felicities of the next World, as the Sparks flie upward.

Lands, &c. given by her Ladyſhip in Mortmain, and veſted in Truſtees for the Maintenance of perpetual Charities.

Rental.

SHADWELL,

	l.	s.	d.
William Turner, 37 l. Ditto for part of the Farm late Clarkſon's, 13 l. 18 s.	50	18	0
George Turner, 14 l. Ditto for part of the Farm late Clarkſon's, 13 l. 18 s.	27	18	0
Widow Kitchingman, 9 l. Ditto for part of the Farm late Clarkſon's, 13 l. 18 l.	22	18	0
Anthony Green, 2 l. Ditto for part of the Farm late Clarkſon's, 3 l. 6 s.	5	6	0

SHADWELL *Chief Rents,*	*Rental.*
Robert Hardwick, Eſq;	0 3 6
Robert Blackburn,	0 0 6
Ditto for Stephenſon's Lands,	0 4 0
Ditto for Fox-Crofts,	0 0 4
Ditto for Barker's,	0 0 6½
William Cockill,	0 1 6
Richard Tucke,	0 0 1
William Turner,	0 0 6
Anne Ward,	0 2 0
John Briggs,	0 0 6
Widow Kitchingman,	0 0 1
John Stephenſon,	0 1 0
John Walker,	0 0 2½

BURTON SALMON,	
George Furniſh, and Richard Hutchinſon,	45 0 0
William Coupland,	36 0 0

	Rental. l. s. d.
THORP-ARCH,	
The Rev. Mr. Wetherhead for two Incloſures,	3 14 2
Chriſtopher Wilſon.	21 0 0
COLLINGHAM,	
Francis Stephenſon,	39 14 0
Ditto the Mill, and a little Farm late Thompſon's,	10 0 0
Henry Brewerton,	5 0 0
John Laund, a Cottage,	0 15 0
John Elſworth, a Cottage,	0 15 0
John Barker, a Cottage,	0 10 0
John Clough, for Croft Cottage,	0 6 0
William Shaw, a Cottage,	0 1 0
John Hudſon, a Cottage,	0 1 0
John Nettleton, a Cottage,	0 1 0
Nicholas Mountain, a Cottage,	0 1 0
John Malone, a Cottage,	0 1 0
Matthew Fowler, a Cottage,	0 1 0

COMPTON,

Rental.

COMPTON.

	l.	s.	d.
John Clough,	65	00	

OUT-GOINGS.

SHADWELL.

To St. John Baptiſt's Hoſpital at Ledſham, a Rent Charge of 30 l.	30	00	
To Mr. Savile, a Chief Rent paid out of George Turner's Farm, of 6 s. 8 d.	0	6	8
To Thorner, a Chief Rent paid out of Anthony Green's Farm, of 2 s.	0	2	0

BURTON SALMON.

To a Rent paid out of George Furniſh's Farm at Burton Salmon, To John Rhodes for two Acres of Land lying in part of George Furniſh's Farm called Roydes, 10 s.	0	10	0

A Schedule of the Charities.

IN THE FIRST PLACE The yearly Sum of Fourteen Pounds for ever, to provide Bread and Wine for Monthly Sacraments in the Pariſh-Church of *Thorp-Arch* in the Ainſty of the City of *York*, The Pariſh-Churches of *Ledſham*, *Collingham*, *Thorner*, *Mirfield*, and *Abberford* all in the Weſt-Riding of the County of *York*; and the Pariſh Church of *How* in the County of *Norfolk*, namely, Forty Shillings to be paid to the Miniſter of each Church, and the Overplus to be laid out by each Miniſter in Bread to be given on New-Year's Day to ſuch of the Poor of the ſaid Pariſh as moſt frequent the Prayers there on *Wedneſday's*, *Friday's*, and *Holidays*; and if

l.	s.	d.
14	0	0

	l.	s.	d.
if ſuch Monthly Sacrament be not continued, then to go to ſuch other Churches as the Vicars of *Ledſham*, *Thorp-Arch*, and *Collingham* ſhall appoint.			
ALSO to the Charity-School at *Pontefract*, in the Weſt-Riding of the County of *York*, the Yearly Sum of Five Pounds five Shillings, to be paid to the Vicar for the Time being.	5	5	0
ALSO to the Charity-School at *Abberforth* in the ſame Riding, the Yearly Sum of Five Pounds five Shillings, to be paid to the Vicar for the Time being.	5	5	0
ALSO the Yearly Sum of Ten Pounds to the Charity-School of *Melbourne*, in the County of *Derby*, to be	10	5	0

paid

paid to the Vicar there for the Time being. l. s. d.

ALSO to the Rector of *How* for the Time being, in Truſt to pay a Maſter for teaching Eight poor Children to read and write in the Pariſh of *How*, in the County of *Norfolk*, and for want of ſuch a Number there, to be made up out of the Pariſh of *Weſtporringland*, in the ſame County, the Yearly Sum of Five Pounds. 5 0 0

ALSO to the Charity-School for Girls of poor Soldiers belonging to the Hoſpital of *Chelſea*, now on Foot in *Chelſea*, in the County of *Middleſex*, the Yearly Sum of Ten Pounds ten Shillings, to be paid to the Treaſurer or Truſtees of the ſaid Schools, and 10 10 0

when

when there ſhall be no ſuch School there, then to be paid to the Vicar of *Pontefract* aforeſaid, for the Time being, for the Charity-School at *Knottingley*, in the Pariſh of *Pontefract*, and if there be not at that Time any ſuch, then the ſaid Ten Pounds ten Shillings, to be given as a Salary for a Maſter of a Charity-School at *Knottingley* aforeſaid, under the like Regulations as that at *Pontefract* now is.

l. s. d.

ALSO to be paid to the Biſhop of the *Iſle of Man*, the Yearly Sum of Twenty Pounds for the Time being, in Truſt to be by him diſtributed every Year at Eaſter (and during the Vacancy of a Biſhop, or for want of the Biſhop's Direction, by the two Vicars General) to ſuch Maſters or Miſtreſſes of petty Schools there as do not receive the 20 0 0

Royal

Royal Bounty, who ſhall produce Certificates Yearly under the Hands of the Vicar, or Incumbent, and Church-Wardens of their Pariſh of their Diligence, in the diſcharge of their Duties, for the uſe of the petty Schools of the ſaid *Iſle*, herein after named (the others being provided for by the Royal Bounty) namely the petty Schools of *Kk Michael*, *Jurby*, *Legayre*, *Maughold*, (the School to be kept near the Church) *Lonan*, *Onchan*, *Braddan*, (the School to be kept near the Church) *Marown*, *Santan*, *Malew*, *Arbory*, *Ruſhen*, *Patrick* and *Jermain* (the School to be kept in ſome convenient Place remote from the Town of *Peel*)

ALSO

	£	s.	d.
ALSO to a School-Maſter of a Charity School at *Wyche*, in the Weſt-Riding of the County of *York*, the Yearly Sum of Five Pounds until ſuch Time as the late Mr. BOULTER's Appointments for admitting the poor Children of *Wyche* aforeſaid, in the Pariſh of *Harewood*, into his School at *Harewood* takes Place, then from that Time the laſt mentioned Five Pounds to be added to the Salary of the Charity-School-Maſter at *Collingham* in the ſame Riding.	5	0	0

ALSO, That in the ſeveral Pariſhes herein after named, there be for ever Charity-Schools under ſuch Regulations and in ſuch Manner as are herein after limited, directed and appointed, and for that Purpoſe there be duly made the following yearly Payments, that is to ſay,

TO

TO the Miſtreſs for the Time being for the ſupport and Maintenance of a Charity-School for Girls in *Ledſham* in the Weſt-Riding in the County of *York*, that is to ſay, for keeping the Houſe, and finding herſelf, a Maid Servant and Twenty Girls in Meat, Drink, Fuel, Candles, Soap, &c. for Waſhing, and all Furniture and Utenſils for the Houſe, (except ſuch Furniture as are herein after expreſly mentioned) Glaſing the Windows, and Wheels for Spinning, and other Implements of Houſewifery, Seeds and Plants for the Garden, and a Man to take Care of it, and the Court, and to keep every Place about the Houſe, and Out-Buildings clean, and to fence the Paſture-Ground or Crofts adjoining to the ſaid School-houſe (over and above the Profits of the ſaid three Crofts) the Yearly

l.	s.	d.
82	00	

Yearly Sum of Eighty two Pounds by l. s. d.
quarterly Payments.

ALSO to the ſaid Miſtreſs on the firſt Day of *April* to cloath Yearly at *May-Day* two Girls in the Manner herein after directed, if there be two that have been Ten Years in the School, and have ſerved the Office of Houſewives in the ſaid School, two of thoſe Ten Years, ſix Pounds. 6 0 0

ALSO to the Miſtreſs of the ſaid School the firſt Day of *April*, the Sum of Twelve Pounds, with which, and the ſixteen Pounds propoſed to be earned every Year by the ſaid Girls and Maid-Servant, by Spinning of Jerſey, the ſaid Miſtreſs is to Cloath Yearly twenty Girls, in the Manner herein after directed, againſt 12 0 0

againſt *May-Day*, that being the Time for the two Houſe-Wifes to go out, and the two new Girls to be taken in.

ALSO to the Miſtreſs of the ſaid School ſo often as the Vicar of *Ledſham*, and ſuch Co-adjutors or Aſſiſtants for the time being as ſhall be choſen by the Vicars of *Ledſham*, *Thorp-Arch* and *Collingham*, in the Manner herein after directed, ſhall think it is neceſſary to buy any of the following Things namely Sheets, Table-Cloaths, Beds, Bedding, Brewing-Copper, Barrels, and Tubs, for Brewing, a Jack, a Boiler, Chairs, Benches or Forms, Candleſticks, and every Ten Years with the Change of the old Pewter, four Diſhes, and Twelve Plates (the Pewter being deſigned rather for the Girls to learn to clean than uſe)

	l.	s.	d.
uſe) any Sum not exceeding Five Pounds in any one Year.			
ALSO to the Vicar of *Ledſham* for the Time being to buy Books for the Uſe of the ſaid School, as herein after directed, and to buy Medicines for the Girls when Sick, and Paper Books for the Accounts of the School, and Paper Quills and Ink for the Girls to be taught to write, the Yearly Sum of Five Pounds.	5	0	0
ALSO to the Miſtreſs of the ſaid School as her Salary, the Yearly Sum of Ten Pounds.	10	0	0
ALSO to an underſtanding, cleanly, experienced Servant Maid, not under Twenty-ſeven Years of Age, as her Wages the Yearly Sum of Four Pounds,			

ſo

so often as a Servant can be met with, whom the Vicar of *Ledsham* and both, or one of the Co-adjutors at least with the Mistress shall think deserving of that Sum, otherwise to a School-Maid the Sum of Two Pounds Ten Shillings.

l.	s.	d.

ALSO to every Woman who shall have been Mistress of the Charity-School for Girls in *Ledsham* aforesaid, for the Space of Fifteen Years, or more, and behaved well, and then thro' Age or Infirmities be displaced, the Yearly Sum of Ten Pounds during her Life, if she continues single, but if she doth marry then this Annuity to cease, and that only one superannuated Mistress shall be allowed Ten Pounds a Year at the same Time, so that if there should happen to be Two at the same Time, the first must enjoy

10 00

it

	l.	s.	d.
it for her Life, and the ſecond wait to ſucceed Her.			

ALSO to a School-Maſter of a Charity-School at *Ledſham* aforeſaid, for teaching Twenty Boys to read, write, and caſt Accompts, and inſtructing them in the Principles of the Chriſtian Religion as profeſſed in the Church of *England*, and laid down in the ſaid Church Catechiſm, the yearly Sum of ſeventeen Pounds. 17 0 0

ALSO to the ſaid Maſter the Yearly Sum of One Pound for training up a Youth for a Charity-School-Maſter. 1 0 0

ALSO to the ſaid Maſter one other Yearly Sum of Forty Shillings, as an Addition to the One Pound allowed by

the

l. s. d.

the Treaſurer of St. John Baptiſt's Hoſpital, for reading Prayers Morning and Evening on Week-Days, and the Whole Duty of Man, and other Books of Practical Divinity on Sunday-Evenings to the poor Men and Women of the ſaid Hoſpital. 2 0 0

ALSO to the ſaid Maſter for teaching the four Houſe-wives in the Girls School to write, and examining the Girls as well as the Boys every Sunday after Evening Service, one other Yearly Sum of Forty Shillings. 2 0 0

ALSO to the ſaid Maſter one other Yearly Sum of Forty Shillings, for entering the Miſtreſs's Accounts and keeping them under proper Heads, and alſo for keeping a Regiſter for the Purpoſes herein after directed. 2 0 0

ALSO

1. s. d.

ALSO to a School-Maſter of a Charity-School at *Thorp-Arch*, in the Ainſty of the City of *York*, the Yearly Sum of Fifteen Pounds, beſides the Lands belonging to and enjoyed with the School-houſe. 1. s. d. 15 0 0

ALSO to a School-Maſter of a Charity School at *Collingham*, in the Weſt-Riding of the County of *York*, the Yearly Sum of ſix Pounds until *Pentecoſt* 1743, and from that Time to the Maſter of the ſaid School for the Time being, the further Addition of ſix Pounds, being together twelve Pounds Yearly, nevertheleſs if Mr. BOULTER's Appointments for admitting the poor Children of *Wyke*, aforeſaid, in the Pariſh of *Harewood*, into his School ſhould take Place before the Year 1743, the preſent Maſter as well as all ſucceeding Maſters to enjoy that Five Pounds a Year alſo. THE

	l.	s.	d.
THE ſaid Lady being made ſenſible that a SEMINARY for Charity-School-Maſters might be of the greateſt Uſe in promoting the chief End of Charity-Schools, appointed the yearly Sum of nine Pounds, for the Maintenance of a Youth in the Charity-School for Boys in *Ledſham* aforeſaid, the ſaid young Man not to be taken into the ſaid School under Seventeen, and not to be continued longer therein than the Age of Twenty three Years.	9	0	0
ALSO to the Vicar of *Ledſham* aforeſaid, for the Time being, the yearly Sum of three Pounds in Truſt to buy *Engliſh* Books for the Uſe of the Charity-School at *Ledſham*, and as three Pounds will more than ſupply the ſaid School with proper *Engliſh* Books, the Overplus	3	0	0

Overplus thereof to be laid out in Books, l. s. d.
or Tracts, and diſtributed Yearly to
ſuch Perſons in the Town of *Ledſtone*,
and in the Pariſh of *Ledſham* aforeſaid,
as ſhall want them moſt; the Towns of
of *Ledſtone* and *Ledſham* having the Pre-
ference, and the Choice of the Books
being always in the Vicar.

Also to the Vicar of *Thorp-Arch* aforeſaid for the Time being, the Yearly Sum of two Pounds in Truſt to buy Books to be employed by him in the ſaid Pariſh, in like Manner as is herein before directed for *Ledſham*. 2 0 0

Also to the Vicar of *Collingham* for the Time being, the Yearly Sum of three Pounds in Truſt to be employed in like Manner as is herein before directed. 3 0 0

	l.	s.	d.
Also to the Rector of *How* in the County of Norfolk for the Time being, the Yearly Sum of one Pound in Truſt to buy Books to be employed for the School there, and other ways in the ſaid Pariſh as is directed for *Ledſham*.	1	0	0
Also the Sum of ten Pounds to be paid every five Years to the Chancellor of the Dioceſe of *York*, for the Time being, if He ſhall ſo often examine the Accounts of the Eſtate from which theſe Appointments are made.	10	0	0
Also the Sum of fifteen Pounds to be paid every five Years to the three Vicars above-named, that is to ſay, five Pounds to each, ſo ſoon as they ſhall have paſſed their Accounts before the ſaid Chancellor.	15	0	0

Also

l. s. d.

ALSO the Sum of ſix Pounds to two Co-adjutors at the ſame Time the ſaid three Vicars receive their ſmall Token, namely, three Pounds to each Co-adjutor, which ſaid Co-adjutors are to be choſen by the ſaid three Vicars, in the Manner herein after directed. 6 0 0

ALSO the Sum of ten Pounds to pay for making Cheſts for Girls in the Charity-School, to keep their Cloaths in. 10 0 0

ALSO for building a Gallery in the Pariſh-Church of *Ledſham*, for the Uſe of the Charity-Boys, and for an Altar-Piece, a Covering for the Communion-Table, Pulpit-Cloath, and Cuſhion, all of Crimſom-Cloath.

ALSO for rebuilding and beautifying,

	l. s. d.
the Chancel, and new Paving the Parish-Church of *Thorp-Arch*, and for Decorations as above for the Church at *Ledsham*.	100 0 0
ALSO to the Master and poor Men of the Hospital of *Stoke-Pudges*, in the County of *Buckingham*, towards the purchasing a Piece of Ground.	20 0 0
ALSO for Silver-Vessels and Patins for the Altars of the Churches of *Thorp-Arch*, *Collingham*, *How*, and *Buckenham*.	
ALSO to rebuild the School-Master's House at *Collingham*.	100 0 0
ALSO Furniture of Plate for the Churches of *Ferry-Fryston*, *Abberford*, *Thorner* and *Castleford*.	

HER

	l.	s.	d.
HER Ladyſhip gave moreover to the Church of *Harewood* the great Tithes of *Eaſt-Keſwick*, of yearly Value,	63	0	0
To the Church of *Collingham* Tithes of yearly Value,	60	0	0
To the Pariſh-Church of *Leedes* a Farm at *Wyke*, yearly Rent	24	0	0
To the Church of *Thorner*, Tithes of yearly Value	20	0	0
AND in Land of yearly Rent	16	0	0
To the Church of *Ferry-Fryſton*, Lands of yearly Value	12	10	0
To the Church of *Bardſey*, the Tithes of ſome Farms at *Wyke*, &c. yearly Value	16	0	0
To the Church at *Ledſham*, in Tithes, yearly Value	31	10	0
To the Building of *Trinity-Church* in *Leedes*	1000	0	0
To the Society for propagating Chriſtian Knowledge	1000	0	0

To

	l.	s.	d.
To the Society for propagating the Goſpel in foreign Parts	500	0	0
TOWARDS purchaſing the great Tithes at *Thorp-Arch*, for the perpetual Augmentation of that Vicarage	400	0	0
To the Infirmary at *York*	500	0	0
TOWARDS a Purchaſe for the Widow of a Vicar of *Ledſham*	220	0	0

WITH which, and one hundred Pounds added to it by the Rev. Mr. BENSON, were purchaſed Lands at *Burton-Salmon*, in the Pariſh of *Monk-Fryſton*, to the Value of thirteen Pounds a Year.

To *Hart's-Hall* in *Oxford*	200	0	0
To the Curacy of *Saxton* for obtaining the Queen's Bounty	200	0	0
FOR obtaining the Queen's Bounty to the Curacy of *Farnley* in the Pariſh of *Leedes*	200	0	0

FOR

	l.	s.	d.
For obtaining the Queen's Bounty to the Curacy of *Buſk* in the Pariſh of *Aiſgarth* in *Wenſidale*	200	0	0
For obtaining the Queen's Bounty to the Curacy of *Hawes*, in the Pariſh of *Aiſgarth*.	100	0	0
For obtaining the Queen's Bounty to *Morton* cum *Grafton*.	100	0	0
For obtaining the Queen's Bounty to the Vicarage of *Abberford*	100	0	0
For Building the Vicarage-Houſe at *Abberford*	30	0	0
For obtaining the Queen's Bounty to the Vicarage of *Kippax*	100	0	0
To the Curacy of *Beeſton* in the Pariſh of *Leedes*	50	0	0
To the Building the Vicar's Houſe at *Collingham*	200	0	0
To the Chapel of *Denby* in the Pariſh of *Peniſton*	60	0	0

	l.	s.	d.
To the Chapel of *Flockton* in the Paiſh of *Emley*, to obtain the Queen's Bounty.	100	0	0
For Building the Vicar's Houſe at *Harewood*	50	0	0
Towards Building the Vicarage-Houſe at *Ledſham*	52	10	0
For enlarging the Chapel at *Bramley* in the Pariſh of *Leedes*	10	10	0

The

The PRINCIPAL RULES *and* REGULATIONS *for the Charity-Schools to be maintained by* PERPETUAL CHARITIES *provided in that Behalf by an Indenture in Truſt.*

THE ſaid LADY ELISABETH HASTINGS directs, That the Vicars of *Ledſham*, *Thorp-Arch*, and *Colliugham* aforeſaid, ſhall within the Space of ſix Weeks after the 14th Day of *December*, 1738, chuſe as the greater Number of them ſhall agree, two ſubſtantial Perſons, Inhabitants of the Pariſh of *Ledſham*, to aſſiſt them as Co-adjutors in the Management of the Charity-School for Girls at *Ledſham* aforeſaid, and that in the Choice of Co-adjutors, an impartial Regard be had, that they be of good

Reputation for Underſtanding, Integrity, Peaceableneſs, and good Affections to Works of Charity, and likely to take Pains in Them, and that the Co-adjutors ſo choſen ſhall continue to aſſiſt in the Execution of this Part of the Truſt for five Years, that is to ſay, 'till ſuch Time as the Accounts of the whole Truſt Eſtate have been examined and allowed by the Chancellor of the Dioceſe, if the ſaid Co-adjutors ſo long live, and continue to reſide in the ſaid Pariſh, but that upon the Death, or Removal, of both or either of the ſaid Co-adjutors during that Time, the ſaid Vicars ſhall proceed to a freſh Election of a new Co-adjutor or Co-adjutors, which new Co-adjutor or Co-adjutors ſhall act 'till the Expiration of the Time before limited, at the Expiration of which, the ſaid

Vicars

Vicars ſhall either re-eleſt the ſame or chuſe two new Co-adjutors, this Method always to be continued as ſoon as may be, after the Chancellor has examined the Accounts of the ſaid Truſt-Eſtate, and that the ſaid Vicars do on the firſt Quarter-Day which ſhall happen next after the ſaid 14th Day of *December* 1738, ſettle the Accounts of the Miſtreſs of the ſaid Charity-School for Girls which ſhall be unſettled at that Time; and order the Bayliff for the Truſt-Eſtates to make up the Balance in her Hands out of the firſt Money which he ſhall receive from the ſaid Eſtate, twenty Pounds, ten Shillings, to defray the Houſe-Expence for the next Quarter; and that all Payments made by the ſaid Bayliff ſhall be by an eſpecial Order under the Hands of the Vicar of *Ledſham*, and one of the Co-adjutors at leaſt.

Also

Also that the Miſtreſs of the Girls School in *Ledſham* aforeſaid, ſhall be choſen by the ſaid Vicars of *Ledſham*, *Thorp-Arch* and *Collingham*, and the two Co-adjutor's for the Time being, that Perſon to be declared legally choſen that has two of the Vicars, and one of the Co-adjutors Votes, or the three Vicars Votes, and that the Girls ſhall be choſen into the ſaid Charity-School in the ſame Manner: And that ſuch Miſtreſs and Girls may be diſmiſſed or removed from the ſaid School by the ſaid Vicars and Co-adjutors, or by ſuch greater Number of them as is required for the electing ſuch Miſtreſs as aforeſaid, and that ſuch Miſtreſs be not Younger than twenty five Years of Age, when ſhe comes into the School, and be diſmiſſed before ſhe exceeds ſixty five Years of Age;

Age; and that ſuch School-Miſtreſs be a ſingle Woman, and if a Widow that ſhe hath no Child, that depends upon her for its Maintenance; that ſhe be a Member of the Church of *England*; that ſhe underſtand well the Grounds and Principles of the Chriſtian Religion; that ſhe be virtuous, diſcreet, and good natured; that ſhe frequent the holy Communion; that ſhe have a Genius for teaching and inſtructing the Children; that ſhe be a good Houſe-Wife, and underſtanding in the Management of a Family; that if ſhe Marry, or any Way abuſeth the Truſt repoſed in her, ſhe be immediately diſmiſſed the School, and that ſhe ſhall never enjoy the ten Pounds a Year left for the ſuperannuated Miſtreſs.

Also that with the Sum of twelve Pounds

Pounds herein before appointed, together with the Sum of ſixteen Pounds propoſed to be earned by ſpinning Jerſey, the twenty Girls be throughly cloathed Yearly againſt *May-Day*, the Gowns and Petticoats of the Bigger, and the Coats of the leſſer Girls to be of Blue Serge, the reſt of their Cloathing to be according to the Directions given to the preſent Miſtreſs, which with the Method of Inſtruction and Induſtry they are now in, may be ſeen more at large in the Directions given to the ſaid Miſtreſs, ſigned by the aforeſaid Lady ELISABETH HASTINGS, which ſhe directs ſhall continue to be obſerved.

ALSO that the two Co-adjutors ſhall at leaſt once in every Month viſit the ſaid Girls School, and examine particularly into

into the Proviſions bought for the ſaid School, that they are good in their Kind, a ſufficient Quantity of them, and procured at the loweſt Price; that the Girls have ſpun their Taſks, behaved well, and are well uſed by the Miſtreſs.

And if in Winter-Seaſon when the Days are ſhort, and the Weather bad, all the Children out of the Villages allowed to be taught in the Charity-Schools of *Ledſham*, *Thorp*, *Arch* and *Collingham*, ſhould not come, then the Number appointed to each School to be made up out of ſuch adult Perſons, as being conſcious of their Ignorance of the Chriſtian Religion, are deſirous to learn to read, that they may read the Word of God, *which is the Rule of Life*, and be made capable of reaping Benefit by ſuch Reading

Reading (as well as the preaching of the Word) from the Inſtructions given them by the ſaid Maſters out of ſome eaſy Expoſitions of the Church-Catechiſm, and ſuch plain practical Books, as are agreeable to the Doctrine of the Church of *England*, and it is to be hoped, even Houſe-keepers, if ſo unhappy as not to have been taught in their Youth, will not be aſhamed to go for Inſtruction, and that thoſe who have been more happy will contrive to give their Servants Time to go in the School-Hours, if they have neglected learning in their Youth, and are then deſirous of Chriſtian Knowledge.

And it is alſo appointed by the ſaid Lady, that all the Maſters of *Ledſham*, *Thorp-Arch* and *Collingham*, after and even

even during her Time (the Maſter of *Ledſham*-School only excepted) be choſen out of ſuch as have been trained up in the Charity-School for Boys in *Ledſham* aforeſaid, the Preference always to be given to thoſe who are moſt Exemplary in their Lives, and have whilſt under the Maſter been moſt diligent, and induſtrious to imprint Chriſtian Principles on the Minds of the Children they have been directed to inſtruct, and it is likewiſe appointed by the aforeſaid Lady ELISABETH HASTINGS that the ſaid Maſters ſhall be advanced from one School to another according to their Deſerts, thoſe that have given the ſtrongeſt Proofs of their Virtue and Piety in the Pariſhes where they were Maſters, and have taken moſt Pains to train up the Children under their Care, in the Principles,

Principles, and Practice of TRUE RELIGION the main and principal End, for which the Schools aforesaid were founded.

ALSO that the said three Vicars be for ever kept clear of all private Loss, and Expence howsoever the same shall arise, whether from Journeys, Carriage of Letters, Accommodations of Meat and Drink, at their several Meetings, and unavoidable, or necessary Suits at Law, or from any other Cause, Matter, or Thing whatsoever the same shall happen to be.

ALSO that the said Vicars shall at the End of the first five Years after their Entrance upon the Management of their said Trust, send to the Chancellor of the Diocese by their Bayliff, an attested Copy

or

or Tranſcript of the Truſt-Indenture and Schedules thereunto annexed, and of the Book of their Negotiations toge ther with a Rental of the Truſt-Eſtate, and an Account of all Payments made and iſſued forth, and applied for the Uſe and Maintenance of the ſaid Charities, and all other Papers and Evidences whatſoever in any wiſe pertaining to the Execution of the ſaid Truſt, to that Time, and that at the End of every five Years afterwards for ever, they do likewiſe ſend to the ſaid Chancellor a Copy of the Entries of their Tranſactions, and of the Rental and Accounts of all the Payments made for the ſaid Charities, and all other Papers relating to the ſaid Truſt, for the five preceding Years, and when there ſhall happen to be a new Chancellor, a Copy of the ſaid Indenture and Schedules

likewiſe

likewiſe, unleſs the Copy of the ſaid Indenture and Schedules, delivered to the late Chancellor can be obtained from his Executors for ſuch new Chancellor, and that within one Week afterwards, the three ſaid Vicars, or two of them at leaſt, ſhall attend in Perſon on the ſaid Chancellor, who is earneſtly requeſted, that he would in the Preſence of the ſaid Vicars, carefully peruſe and examine the Papers and Accounts ſo to be laid before him, and that he would mark well all Errors and Miſtakes voluntary and involuntary, and all Deviations from the Orders and Appointments herein made and eſtabliſhed, and admoniſh the ſaid three Vicars of the ſame, for the greater Exactneſs of their Conduct afterwards, and in all Times to come, and if ſuch Errors, Miſtakes and Deviations are only of a lighter

lighter Nature, and do not in any wiſe deeply affect or injure the Truſt or any Part thereof, then that he would in his own-Hand-writing, write out and ſign in the ſaid Book of Negotiations a Teſtimonial, in ſuch Manner and Form, as he ſhall think proper, ſetting forth, and declarative of, the Diligence and Integrity of the ſaid Vicars.

Conclusion.

BEFORE I put an End to this ſmall Tribute now paid to her Ladyſhip's Memory, it is very fitting that I ſhould diſcharge the Debts that it has brought upon my Self.

MY Obligations are particularly great to two Perſons, the Name of one of whom I dare not mention, or ſo much as glance at in any other Manner than I have done already. THE

THE other is the Reverend Mr. JOHN MURGATROYD of this Town, whoſe *communicative Temper, accurate Learning, and ſound Judgment* (to paſs by greater and better Things) I ſhall ever have Cauſe to praiſe; having all along upon this Occaſion, found them ſo very ſerviceable to my Self: Tho', after all that both they and I could do, I expect to hear of Irregularities, Exceſſes, Defects, and other leſſening Imputations levelled at Me as ſo many Arrows, which yet will ſcarce be able to penetrate the good Armour I have about me —— my clear Integrity, and inward Conſciouſneſs, that I have done my beſt: And whoever fails in his Candour ſo far as to allow Himſelf in theſe Complaints, ought previouſly to conſider the Nature of the Work, its Delicacy, Variety, and Com-

paſs,

paſs, the required Compactneſs, and orderly Diſtribution, of its ſeveral Parts, the great Demands it makes for even a tolerable Execution of it: Or rather, if He is left much diſſatisfied at what is done, He ſhould Himſelf *build*, as well as *pull down*, and, as the Materials lie in common, preſent the World with a new Fabric of his own.

FINIS.

Errata, P. 17. L. 12. 14. put out ( ) *p.* 41. *l.* 7. *r.* Propagation. *p.* 155. *l.* 16. put out 5. *p.* 157. *l.* 13. *r.* for the Time being, after *Man* in *l.* 12. *p.* 159. *l.* 2. and elſewhere, for *Wyche* r. *Wyke*. *p.* 162. *l.* 2. *r.* Houſewives.

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